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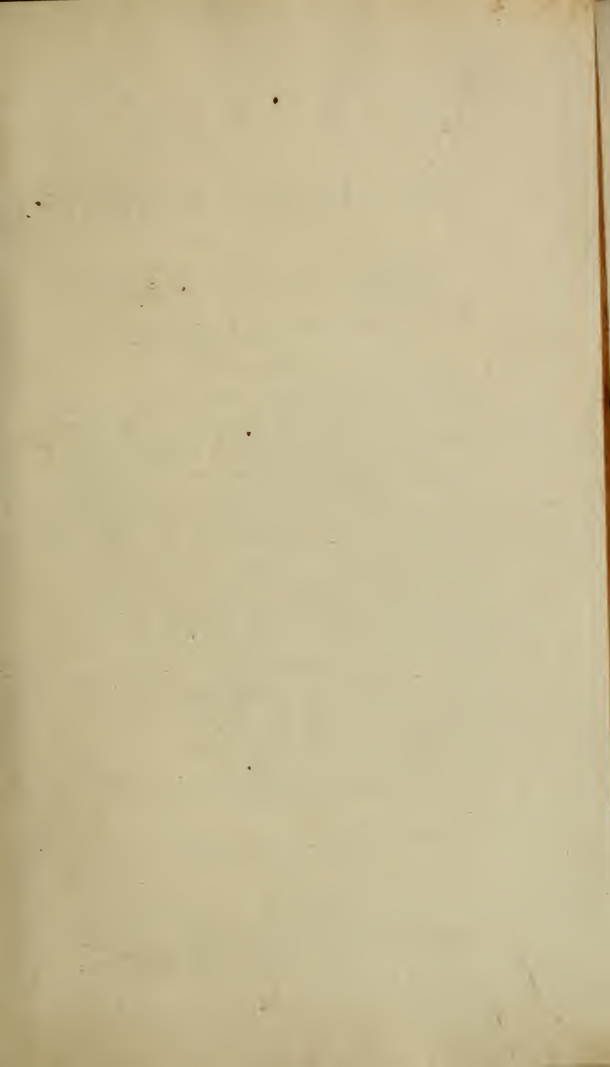
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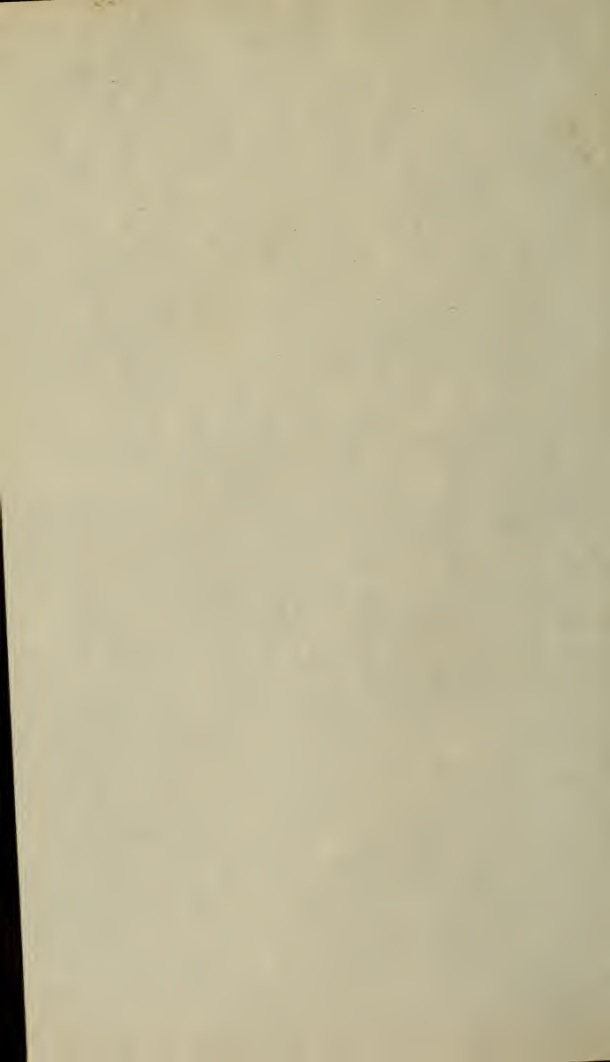
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A N
E S S A Y
I N
PRAISE of WOMEN:
O R, A

Looking-glass for Ladies

To see their PERFECTIONS in.

W I T H

OBSERVATIONS how the GODHEAD
seemed concerned in their Creation:
what respect is due to them on that
account: how they have behaved in all
Ages, particularly in our Saviour's time.
Our modern Ladies proved no less vir-
tuous and industrious than those in
King *Solomon's* Time. Several Obser-
vations of their Virtue's surpassing
those of Men's. Their *Dress* commend-
ed. The use of the *TEA-TABLE*
vindicated. Remarks upon *Music* and
Dancing, and other Recreations fit for
Ladies. Proper Advice for the Ladies
to beware of *Fortune-hunters*. Exhorta-
tions to keep good Company, and
Cautions to refrain bad, &c. &c.

By J. BLAND, PHYSICIAN.

EDINBURGH:

Printed for, and sold by W. DARLING, at his
Warehouse, *Turk's Close*. MDCCLXVII.

THE A. B. C. OF

THE ART OF WRITING

BY J. A. B. C.

AND

THE ART OF READING

BY J. A. B. C.

THE ART OF WRITING

THE ART OF READING

THE ART OF WRITING

THE ART OF READING

The P R E F A C E.

NOTwithstanding the long custom of *prefaces*, I find several modern authors who seem to write them with reluctance; but since they own them to be fashionable, I have the less reason to omit the use of them: and particularly when I consider that I write to fashionable ladies, whom I have not debarred, nor do I desire to debar them, from any thing in fashion, sin only excepted. And since my book may justly be called, *The Ladies Looking Glass*, what a sad sight would it be, if it should be put in an old-fashioned frame? Would not this deem the glass imperfect, and render it unfit for a lady's use? For how can perfection be seen in an imperfect glass? The esteem for the *fair* has almost constrained me to write in their behalf; and when I consider them in all stations of life, and see their wonderful *industry*, their surprising *frugality*, their singular *temperance* and *chastity*, their incorrupt *justice*, their boundless *charity*, their polite *education*, and their zeal for our holy *religion*; I say, when I consider them in all

these respects, on which account I find myself unable to polish my *glafs* enough, or to render its transparency sufficient to illustrate their praise ; why should I grudge, or rather why should I not use my utmost endeavour, so to embellish my *frame*, as to engage the *fair* to look into my *glafs* ?

I have not compared them to other fine things, as some authors have done ; such as *coral*, *pearl*, *alabaſter*, and the like ; for what are all these, though never so well levigated, when compared with a *fine woman* ? Alas, they are good for nothing, till the *apothecary* has beat them in his *mortar*, and prepared them by other *pharmacophical discipline* : then they are fit for the use of ladies, but not at all to be compared to them. Hath not the charms of woman laid the stoutest champions at her feet ? And how absurd would it be, to compare her to any thing below her ? Doth not the *snowy whiteness* of her *breast* make the *lillies* die with *paleness*, and the *roses* blush into an unwonted *redness* at the sight of her, and die with desire to emulate the

beauty of her *cheeks*; for the colour of which I have not found a name? And how blameable are those, who compare her eyes to diamonds, when there is more beauty in a *lady's* little *finger*, than the finest *diamond ring* that ever was made by the most curious artificer. And though I should compare her to the gold of *Ophir*, the *topaz* of *Ethiopia*, and all other terrestrial things, it would be so far from redounding to her praise, that it would only tarnish and impair it.

To what then shall I compare her, or what name shall I give her? I will call her *woman*, because *Adam* gave her that name; and because our SAVIOUR, who knew best her deserts, most frequently called her so. And, indeed, under this name is couched far more than all the allegorical expressions, in relation to earthly things, can contain. What then shall I compare her to, as I said before? Why, to nothing on this side Heaven: and the desire I have of her future happiness, has engaged me to chalk out the *way*, and make it as plain

as it is in my power; as she will see in the following discourse.

And lest she should, by the weakness of her nature, faint in her road, I have allowed her all the refreshment the countries she travels through will afford her. If she works hard for her bread, let her eat the best meat to her liking; and for the support of her spirits, let her drink what she pleases in moderation. If she is a *fine lady*, I have given her encouragement to live up to her birth and fortune, and to follow the fashions in every thing, except that of sin. And, to render her *journey* still more pleasant to her, I have recommended to her choice that innocent and harmonious recreation of *music*; and, lest that should want something to keep due *time* to it, she may, if she pleases, take a *dance* for that end.

I would by no means have her leave off the use of the *tea-table*; nor do I see why she should be debarred of *rings* and *jewels*:

kings daughters (if we will believe the Royal Psalmist) *had their cloathing all of wrought gold; or rather gold itself, wrought with divers colours.*

These things considered, what a shame is it to find fault with a *lady's brocaded gown*? And, as for *plaiting their hair* (which a late author makes mention of) I think he had better let that alone: for I am ashamed to see, and much more to own, what *apes* men make of their *heads*. Had they not better have a good warm *peruke*, to keep in their *brains*, if they have any, than comb all their *hair* on the top of their *head*, like *mollies*, or I do not know what to call them? But, perhaps, they are disordered in their *heads*; why then, let them *bleed* and *blister*, and instead of *spirituous liquors*, let them drink *purging potions*, and take *cephalic drops*, with *weak juleps*, and drink no *wine* without a double quantity of *water* in it; and let them not come abroad again, till they can shew themselves like *men*.

But I am ashamed to say any more, as being a *man* myself: I therefore return to the *ladies*, and wish them all a *good journey*, and *safe arrival* at the place before-mentioned. And here let me beg leave to recommend to them the perusal of *this book*; to look into *this glass*; where they may see the *beauty* of their *souls*, with as full *ideas*, as I have here described that of their *bodies*; not doubting but they will find suitable meditations both for their temporal and spiritual welfare.

I know I shall have many critics upon this my undertaking; that men almost of all *ranks* and *degrees* will either condemn or commend me: some will say, I had better minded *my patients*; others, that I had better wrote upon *physic*, if I must have been scribbling; and others, that my *subject* is well enough, had it but been well handled: the last of which, I hope most of my readers will allow, and I must own my *deficiency* in praising so sublime a creature as I have made the subject of my treatise.

'Tis impossible to extol a virtuous woman to perfection: she requires the loudest harangues of *eloquence*; she demands the loftiest flights of *art* and *nature*, as well as justly deserves the most florid encomiums of *human rhetoric*.

A virtuous woman is the most valuable and inestimable of all terrestrial beings; and for her better distinction she ought to wear a crown of *laurel*: but still it is impossible she should be sufficiently recommended, in the most illustrious characters, to the esteem, reverence and admiration of the world.

And whosoever are the *authors* of *satires* against her, they act the part of *antipodes* to human reason; and 'tis little less than a piece of *blasphemy* against her unblemished virtue; and is so far from doing her harm, that it rather redounds to her established character. Most of her antagonists have wrote against *virtue* itself, and no wonder if they cavil against those in whom it is most conspicuous.

As for my own part, nothing is more certain than I shall be roasted by divers sorts of men. The *drunkard* will call me *fool*, *milk-sop*, soft, effeminate puppy, and I know not what. The *marriage-haters* will say, I *know not the world so well as they*; and the *endorsers*, who ought to be burnt at a stake, will wish me hanged in chains. Nay, the *fool*, who hath said *in his heart, there is no God*, will wish there were a *devil* to punish and torment me.

Thus I am arraigned, convicted, and condemned, because I have taken upon me to say something in the praise of those who are the best *protectors of innocence*, the readiest *promoters of industry*, the friendliest *vindicators of virtue*, and the most faithful *propagators of religion*.

But however *guilty consciences*, which always *accuse* themselves, may *judge* me, they will find the following *discourse* an impartial mixture, or an exact composition of the *virtues* and *vices* of people, as well in praise of the

good, according to their *merits*, as in dispraise of the *bad*, according to their *demerits* among both sexes; and in some measure I hope it will have its desired effect, so far as to *oblige* the *one*, if not to *reform* the *other*: the last of which I could heartily wish, and hope the candid reader will plainly perceive, that I have said nothing *immodest*, or *immoderate*, much less of *party-malice*; that I have advanced no *new doctrine*, whereby I may either offend *male* or *female*; where either the *Holy Scripture* is not reckoned *contrary* to their *behaviour*, or their *behaviour contrary* to the *Holy Scripture*. And therefore, without troubling my reader with any more *prefacing*, this *book* contains the *character of all virtue*, but more particularly that of a *virtuous woman*; and they who *best* deserve it, will doubtless be the *best* pleased with it.

AUTHORS made use of, and
quoted in this WORK.

*A*ristotle.
Basil, St.

Beveridge, Dr.

Cato.

Charon, Dr.

Cicero.

Duty of Man.

Dykes, Mr.

Epietetus.

Erasmus.

Hesiod.

Hierom, St.

Homer.

Horace.

Justinian.

Kettlewell, Dr.

Lactantius.

Ovid.

Patrick, Dr.

Plato.

Plautus.

Plutarch.

Pythagoras.

Quintilian.

Seneca.

Socrates.

OBSERVATIONS
ON THE
CREATION.

AS any thing is the better, the liker it is the best, so every thing should be esteemed, that is most worthy the observation of the Most Infallible. Who is the most infallible, there needs not many words to prove; why, it is the only true God; He, and He only is infallible, who made every living creature by the word of his mouth. And after he had consulted with the other persons in the *Trinity* about the making *Man* more particularly than the other creatures, he seems still more concerned in making this fine creature *woman*: He causes a deep sleep to fall upon Adam; He takes one of his ribs, closes the flesh instead thereof; and the rib which the Lord

14 OBSERVATIONS

God had taken from man, made he a woman, and brought her unto the man, Gen. ii. 21, 22.

Observe here the pains our Great Creator takes in perfecting this noble creature. Whether his power could not complete so excellent a work, with a word of his mouth, as easily as he did the inferior part of the creation, far be it from me to dispute or imagine; but rather believe he chose to shew us an example that might render her more worthy our observation and adoration. And what is more reasonable, than that we should support and adore a being, whom the Being of all beings has given us for a blessing? And since he seemed so particularly concerned in creating her, doth not this plainly demonstrate her worthy our praise?

But what am I, that I should take upon me to set forth the praises of so sublime a creature? wherein we must acknowledge

the insufficiency of human rhetoric itself; and which deserves more florid encomiums than the most eloquent orator can fancy, or imagine so much as a full idea of? Nay, so many and great are the perfections and endowments of a *virtuous woman*, that a man might write all his whole life in her praise, and, after all, leave room for more supplements on the same occasion. What a shame is it then to find so many, who ought to be her *encomiasts*, demean themselves so, as unreasonably to write such non-sensical *satyrs* against her. We are not destitute either of the most honest, virtuous, or honourable women. Doth not the Royal Family abound with the most illustrious examples of this kind? Are there not many excellent persons of nobility and quality, of the greatest distinction among the fair? Do we want the devoutest ladies of great integrity and religion, any more than those of noble extraction? May we not find many deserving *maids of honour*, endowed with no small share of chastity? Doth not the

world produce many an indulgent mother, of the greatest affection and tenderness to their children? Can any one number the many endearing wives, of the most dutiful inclinations towards their husbands? Is it possible to compute the multitude of obedient daughters to their tender parents?

These things considered, may we not reasonably conclude, that they live up to the most laudable characters of *grace* and *virtue*, as well as *goodness* and *wisdom*, in their several stations, whether in a single or conjugal state? Do they not behave well in the choice or treatment of their respective spouses? May they not be supposed to have acted the parts of industrious daughters, by their commendable housewifery; and the good conduct of their domestic employments, in their several vocations, as well as civil concerns of humanity, or stations of conjugal life?

Now, what shall I say more, or how dare

I pretend to make comparisons with a virtuous woman? Alas! all that I can say, will but lessen her character, diminish her worth, or depreciate her inestimable value, as well as extenuate her dignity. Great care ought to be taken of fullying the glory, where the sun is the theme; and precious jewels are not to be mingled with pebble stones, for fear of lowering their sublimity. We may think it a blessing that we are allowed to admire what is so far above our reach; and instead of writing satires against her, praise her wonderful wisdom in all her offices, either of *humanity, morality, divinity, or religion, secular society, or sacred community*. Can any thing then be more reasonable, than to acknowledge her external imbellishments which appear with lustre, unless it be the duty we owe to her more refined internal beauties and perfections?

What is to be done in this case? and how shall I be able to make good my task, when all the inventions of an eloquent

tongue cannot find words to express a thousandth part of her beauties and virtues? Why, *give her the fruit of her hands, and let her own works praise her in the gates,* Prov. xxxi. 31. This was the conclusion of King *Lemuel's* lesson, and this is the beginning of my task.

And that I may discharge myself in characters becoming this excellent creature, as far as lyes in my power, I shall,

First, Consider Her INDUSTRY.

Secondly, Her FRUGALITY.

Thirdly, Her CHASTITY.

Fourthly, Her TEMPERANCE.

Fifthly, Her CHARITY.

Sixthly, Her JUSTICE.

Seventhly, Her EDUCATION.

Eighthly, Her RELIGION. And,

Ninthly, Her MARRIAGE.

C H A P. I.

Of her INDUSTRY.

I. **C**ONSIDER we her *Industry* : and herein let us observe her daily employment, and how unaccountably diligent she is in the operation of her hands ; and that she may not want to employ herself or servants, in such exercises as may conduce to her private interest, or publick advantage, *She seeks wool and flax, and worketh willingly with her own hands*, Prov. xxxi. 13. Such is her Industry, so great is her desire for just gain, and so solicitous in her pursuits for the good and welfare of her family ; she sticks at no domestic employment that may conduce to their interest or service : thus she cards, spins, or knits ; and what she cannot do herself, she sets others to do, and never fails to give them Encou-

agement, adapting every one she employs to the business they can best perform.

Thus she has cloth made, both woolen and linen, which serves for the use of her husband, herself, children, or servants; never thinking her time well spent, but when she is pursuing such laborious performance, which consequently must produce much profit to her family, and render herself worthy of the greatest praise. She not only sets her servants to work, but also lends her own helping hand. She does not *bind heavy burdens, too grievous to be borne, and lay them on the shoulders of others*; nor set them to work purely to shew her authority over them; nor, with the *Ægyptian* task-masters, oblige them to *make brick without straw*. No, she puts them to that work which is much more conducing to their health, than sloth and idleness would be.

Thus she sets one to card, another to spin, a third to knit, a fourth to work with her

needle, &c. And that they may not want to be encouraged in these commendable employments, nor give them room to believe she does all this to exercise her power over them, but rather for their own good, and to shew them an example of Industry, as a mark of her favour, she, like a good mistress, sits down among them, as I observ'd before, and lends her helping-hand; and neither despises the distaff, the needle, the foul linen, or any thing else that requires the help of her industrious hand.

Such a doctrine as this may seem very strange; and 'tis altogether useless to our tradesmens wives in and about *London*; for certain it is, we have many an industrious woman, who has been brought up by mothers no less so than themselves, and yet was never learned to knit, or spin, or make cloth of any kind: but tho' they are strangers to this sort of housewifery, yet are they not so to all others; for we have many a good deserving housewife in all ranks and degrees,

even from the court to the cottage. And not to trouble the ladies of *figure* and *distinction*, with too much of this domestic anxiety, since fortune has been so liberal as to provide for them without it; and the only weight they have upon them is to take care to provide themselves servants endowed with such qualifications as I have, or hereafter shall describe: I say, not to lay those loads upon them, whom the Divine Providence has so plentifully provided for; and it would look more like vice than virtue in them to dive into those arts, which seem to be only applicable to those whose circumstances more immediately require it:

I say, to clear all those who are not at all concerned with this laborious industry, or, at least, no more than they themselves think fit; let us consider the industry of others, whose circumstances more immediately call for their aid and assistance.

But here I must beg pardon of the Fair Sex, for my deficiency, and hope my goodwill, considered with their good humours, may atone for my impotency in so great an undertaking. Though these branches of *industry* are peculiarly belonging to those exclusive of the *bills of mortality*, yet are not our women less so, whether *single* or *married*: for how many *single women* have we in *London*, who maintain themselves merely by their own honest endeavours; and either by *plain-work*, *quilting*, *clear-starching*, working for the *upholsterers*, and many other just employments, for the desire they have to live up to the end of their creation, appear no less industrious than those distant from it. Do we not find them admirable in their *cooking*, nice in keeping their *chambers* clean, as well as ambitious in appearing so themselves; and very often so circumspect in their duty, that there is scarce any uncleanness about them either in body or mind. They quickly wash away all sluttishness and impurities, as well as

exert their faculties of *industry, frugality, order and decency.*

Such is their natural inclinations, that it excites a willingness in their minds to undertake any employment to render themselves prudent women in the eye of the world.

Neither is the *married woman* less industrious, if we look into the many offices which consequently fall upon her in the managing of her family: for, no sooner has she undergone the hardship of losing her virginity, than she finds exquisite pains in her head, occasioned by the *suppression* of her *menstruous purgations*. Neither is this all, for the time of her *breeding*, which is at least *nine months sickness*, she is inclined to *nauseousness of the stomach, pains of the back, reins, and hips; violent swellings of the legs;* and many other diseases, which render this tender creature capable of little more than to grapple with her distemper. And yet, for all this, she has a

great deal of business upon her hands, which the *unmarried women*, as well as the *married men*, little consider.

Perhaps she has never a servant, and then in course she has a room to clean, if not two or more. She has also her husband's linen to make and mend. And if she doth not wash it herself, by reason of her indisposition, or lack of strength, the *washer-woman* is sure to make her work that will take up as much time as the *washing* would do.

But suppose she has a servant, or more; why, if she is nice in her household affairs, she spends a great deal of time in following them about; *for servants, you know, are not always to be trusted*. The more servants she has, the more care lyes upon her head. And how unable she is, at this time, to undergo it, is plain, I think, from the observations I made of the *nine months sickness* which usually attend her.

If all this business and fatigue falls in her way, at her first setting out, what then will come upon her when her family increases? If here is so much to employ her, when the first child is breeding, must there not be much more when, perhaps, she has one in her lap, one at her foot, and another in her belly? In such cases as these, there is a great deal of occasion for her *industry*; but the narrowness of her circumstances, either occasioned through her husband's misfortunes or extravagancies, often puts it out of her power to shew it.

Consider we then the *industry* of those in better circumstances, and see how they discharge themselves, and I doubt not but we shall find a great many worthy our observation and praise: for sure I am many a shop-keeper, and others in and about *London*, might long ago have shut up their shops and houses, was it not for the management of their wives, when all the shop-business must often ly upon their hands,

Because you must know the husband pretends to be out upon business. Yes, and so he is; but was the truth to be known, he is either at the *tavern*, roasting his nose, or perhaps gaming his wife's fortune away, if not in the *Hundreds of Drury*.

And what makes it still worse on the woman's side is, that the husband coming home about *tea time*, which he contrives to do, if his diversions detain him not late; when, finding his wife (who has been fatigued the greatest part of the day from the *shop* to her *kitchen*) regaling herself with her *five-farthing banquet*, which is half a quarter of an ounce of *tea*, and sometimes *sugar*, and sometimes none — *O rare shop-keeping* (says he;) *I see I must never go out at this rate; for what I save by going abroad, I am sure to see it confounded at home, by the negligence of my wife.*

And possibly here he is in the right; for as she has spent *five farthings*, who knows

but he has spent as many, if not more pounds? If he has no more pleasures to pursue, perhaps he may stay at home the evening; but then it is a wonder if he is *not as cross as the devil, and the loss of his money can make him*: and what atonement he is likely to make in bed for his ill behaviour, is scarce worthy any one's observation.

But notwithstanding all this, his deceived innocent wife goes on in her duty of managing her house with the greatest *care and industry*. She considers, with the *ancient philosophers*, as well as *modern divines*, that *idleness is the greatest enemy to virtue*; and so consequently the greater *inlet for vice*; for, as *Cicero* says, *They that do nothing, learn to do ill*.

The desire she has to do well, makes her banish all sloth, which she well knows is the greatest slavery of the soul, lulling it into such a lazy lethargy, that it stagnates

all its operations, infomuch as they appear as if they were all asleep, or fallen into a fit, or even dead with drowsiness: *the senses are benumbed, the understanding stupified, the will depraved, drawn into bondage, or driven into captivity, with no more freedom left than a lifeless lump, or a breathless carcass.*

She considers we were born to work, and that labour was entailed upon us even from the beginning of the world, which she never fails to pursue, either by her hand or her head, according as the various circumstances of her family requires. She knows that Nature requires us to work out our *temporal support*, as well as our *spiritual welfare, safety and salvation.*

And to render a life happy, or make it either useful, profitable, or even rational, *Pythagoras* advises, *To take heed not to sit upon a bushel.* That is, to avoid sloth and laziness. And his disciples better knew

their own *welfare*, than to disobey his *commands*.

Industry, she knows, makes a great addition to the character of a *virtuous woman*, which obliges her to exercise all her faculties in doing good to her neighbours and friends, as well as herself and family. She is always casting her watchful eye about her domestic affairs, and uses her vigilance to find out something of profit or advantage, not only to exercise her own genius, but also for the good of the industrious poor, whose bread is owing to her goodness, next to Him *who is the giver of all good things*.

And indeed, a few such wives as these are worth more by far than a thousand times ten thousand *Char—C—ns*! Her only and chief delight is seriously to apply herself to ‘action and business, which she
‘ never fails to prove to some notable employment, or considerable gain, looking
‘ upon idleness with disdain.’ She reckons

it the impertinence of human life, as well as the root of all evil; which whoſo indulge, bring a curſe upon themſelves, *the end whereof is everlaſting death.*

Hefiod places ſweat before virtue, and bids the huſbandman make his vows to *Jupiter* and *Ceres*, with his hand upon the plough-tail, if he expects any profit, or plentiful harveſt by it; which if he fails to do, his deſtiny is to be read in the 24th chapter, the 30th and 31ſt verſes of the *Proverbs*; *I paſſed by the field of the ſlothful, and went by the vineyard of the man void of underſtanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down.* ‘Negligence produces nothing but barrenneſs, and the want of common neceſſaries of life.’ And how can he hope for any, that will take no pains? Idleneſs will certainly bring the indulgers thereof to extreme poverty. No man of ſpirit, one would think, could ever

submit to it. Beggars, indeed, make it their trade, and get their bread thereby, though they very ill deserve it, nor any other livelihood better than the *work-house* has provided for them.

Sloth is pernicious both to body and soul. A life of rest, indolence and carelessness, are much more prejudicial to a man's constitution, than either moderate exercises, or hard labour.

Doth not a supine stupidity sicken all enjoyments, render the palate insipid, nauseate the stomach, and disrelish all pleasure into a disgust, or an indigestion? Is there any constitution requires continual rest, or sleep, which are so full of disadvantages, diseases and dangers, that they render them next to death itself?

I think I need not fear disobliging my reader with those severe expressions, because such notorious sluggards as those will

scarce give themselves the trouble of looking into my book ; much less will they be at the pains to peruse it : and if they should read over those pages, wherein this vice is so much condemned, and none of those admonitions will be of use to them, or not so much as they ought, *let them go to an ant-hill*, and see what they can learn there.

But what shall we say to one *who never thinks of to-morrow*, any more than if it was never to come, but lives like a worthless *dormouse*, an unweildy slow *dromedary*, or a helpless *drone*, in *summer* ; and so consequently must ly starving by his own *indolence* and *sloth*, like a senseless, unwary, unthinking *fool of an ass*, in *winter*.

And what shall I compare such lazy lubbers to, but to those lifeless people of conceit, who, as one observes, ‘ Think much to move a foot, or wag a finger, for fear of spraining their arms, or breaking their legs. They dare not look out

‘ at their eye-lids, for fear of hurting their
‘ sight; or are afraid of speaking, as if
‘ they were tongue-tied, for fear of spoiling
‘ their voices. Whereas many good offices,
‘ and honest duties of humanity, might
‘ not only preserve them both as well, but
‘ likewise employ them to much better ad-
‘ vantage in society, upon any useful con-
‘ versation, or more profitable business.’

Hide thyself, says an *Epicurean*; but a
wiser *moralist* smartly confutes his error,
and plainly declares ’tis dishonest to live to
ourselves alone, for our own satisfaction,
and no one to be bettered thereby.

’Tis no great matter, I think, if those
that are vicious stay at home, unless they
go abroad to be better admonished, and
corrected by their betters, in order that
they may repent, and reform their manners.
But those that are virtuous, let them ap-
pear in public as much as they can, that
idle offenders may be instructed by their
good examples.

They that deal in truth and ingenuity, never need be afraid of the day-light, much less will they fly into lurking holes, or live in obscurity, without any studious application to philosophy, piety, or learning for the public good. To *light a candle, and put it under a bushel*, is to no manner of purpose; and our Saviour bids us *let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven.*

It was the observation of *Plutarch*, That as close standing waters quickly putrify, so unactive persons soonest stink and corrupt, for want of exercising their faculties. *Seneca* ascribes all victory, conquest, or success, to care and vigilancy. Nature requires us to work out our temporal support, as well as our spiritual welfare; and action must be joined to study and contemplation, to render a life completely happy.

How often doth *laziness* prove the bane

and plague not only of countries, but even of commonwealths and kingdoms. The *Roman* emperors and generals were so sensibly apprehensive of this, that they always employed their lazy soldiers, as well as indolent subjects, in digging unnecessary trenches, making long marches, or cutting useful channels.

Gelon, King of *Syracuse*, was so careful to correct this vice, that he frequently led his slothful people into the fields, both to till the ground, and to learn how to plant, as well as fight ; for fear of their falling into effeminacy and cowardice, for want of military, or good honest exercise. And the *Roman* laws suffered none to walk the streets, without wearing a *badge of their trade*.

In short, *Idleness* is the greatest nursery of impiety, as well as the strongest seminary of sin ; repugnant to reason, and peccant against the very rules of our birth, and the end of creation.

A virtuous and industrious woman is ever best known by the health and strength of her constitution. She is seldom or never out of action, very communicative of her knowledge, and always in a good humour. She is so diffusive of her flowing bounties, and her benign influences, in the happy neighbourhood where she dwells, that they are blessed with her enlivening presence; and the country is overflowed by the fulness of her fruits and productions.

She knows industry and exercise must accomplish her abilities. She considers 'tis for want of use the sword rusts in the scabbard, the money moulders in the chest, and the soul grows restless and unactive in the body; therefore her diligence is unwearied, and her mind indefatigable. She refuses no pains; she is never slothful, but quick and active, brisk, lively, and vigorous in all her emotions. She invigorates all her faculties by custom, and habituates her powers by her daily practice. She is so

bleſſed with health and ſtrength, that ſhe eaſily repels the force of the grand enemies of ſin and ſloth, whenever they attempt to attack her ſtrong-holds, to break down her bulwarks, or to gain ground upon her vigilant forces.

Neither is the health of her delicate body leſs viſible. Behold her fair and ſanguine complection, as well as her pleaſant aſpect, and ſmiling countenance ! Give ear unto her clear and harmonious voice ! View her humble and familiar carriage ! Obſerve how prudent, modeſt, and mannerly her behaviour is among her maidens ! Harken to her lively oracles ! Conſider her in her virtuous commands ; and add to that, her virtuous and wholeſome precepts, and unparalleled examples ! And ſo I conclude this chapter, and paſs on to the next.

C H A P. II.

Of her FRUGALITY.

INDUSTRY and *Frugality*, have such an affinity with each other, that neither can be truly practised separately of themselves: for, as *faith without works*, or *works without faith*, are said to be dead; so I think may *industry without frugality*, or *frugality without industry*, be said to be of little effect. But not to trouble my reader too much about the decision of these two attributes, I take it that *industry* signifies to *get* money, and *frugality* to *save it*, or *lay it out* to the best advantage: so that as the former is more peculiarly the duty of the poor, or those in a middle state, the latter will naturally appear to be no less incumbent upon those that move in a higher degree.

We may learn from the 31st chapter of the book of *Proverbs*, that even *queens* employed themselves in manufacturing *fine linen*, as well as the most *curious girdles*; which they used to traffic with, and sell to the merchants, or other trading strangers. On which account they were justly esteemed to be the most useful and meritorious.

But to say nothing about the necessity (which might easily be proved) they were under to make cloth in those days; if we consider the esteem that *girdles* were in at that time, and how few there were that could make them, we need not wonder that the most fashionable *ladies*, or even *queens* themselves, were employed therein. *Antiquity* will inform us, that *girdles* and *embroidered belts* were a famous old fashion, both among *Grecians* and *Romans*, as well as *Jews* and *Gentiles*, *Phœnicians*, and other merchants. Had not the *Romans* their *marriage-girdles* in sacred esteem; insomuch that they were looked upon as the

very *badges* of *virtue* and *chastity*, from whence we receive so many excellent phrases, relating to the deflowering of women, or their unlawful solutions without wedlock? May we not often read of *Aaron's* curious girdle, of *St Paul's* girdle, the *girdle of righteousness*, and many others, which would be too numerous to mention in this place, though frequently recited, either really or metaphorically, in Holy Scripture?

We may also learn from history, that *queens* and *goddeses* used to *gird* up their loins for diversions, or pastimes, as well as honest exercises.

These things premised, what need we wonder that the most fashionable *ladies*, as well as *queens*, took so much pains in making them? But, pray, what is all this to our present *queen*, or any of the *maids of honour*; or other *ladies* of distinction? Is there any occasion now for *queens* and *ladies*.

to make *girdles*, when we have so many *ribbon-weavers* and *embroiderers*, some of which are starving for want? Would it be *frugality* to spin and make cloth, when, notwithstanding the labour, it is to be bought cheaper than any housewife can make it? would it not be mispending a lady's time, to be ever and anon carding, spinning, knitting, quilting, &c. when there are so many industrious women, whose livelihoods solely depend upon such employments?

Let a lady be industrious in reading the Holy Scriptures, and other good books. Let her shew her *frugality* in laying out her money to the best advantage, and in encouraging those who are most ingenious and industrious in their respective callings. Let her dress herself according to her fortune; take time to visit her relations, as well as other acquaintance, whose innocent conversation are most agreeable to her birth and education. Let her manifest her mo-

deſty by her acts of piety, religion and charity. Let her clothe herſelf with the veſture of probity. Let her head and heart be covered with the whiteſt lawns of ſanc-tity, and gird her with an unblemiſhed chaſtity: or let her garment be made up of modeſty, virtue and glory; of honeſty, humility, and holineſs, the inſide and outſide be of the greateſt purity, and ſee whether this is not more becoming her character, than a *pair of cards*, a *ſpinning-wheel*, or any other ſervile employ the great ones were formerly buſying themſelves about.

May we not aſk, Whether one godly prayer will not prepare their way to heaven, and make them more acceptable in the eye of the Almighty, than all the applauſe they will ever gain by all their *ſpinning* and *carding*, were they to live as long as *Methuſalem*, and *card* and *ſpin* all their lives?

Whether one ſuit of cloaths given to

those who want them, will not more rebound to their salvation, than spinning one or many more for themselves ?

And whether riding out one day, and spending their money freely with their neighbours, who consequently rejoice at their bounty and liberality, is not more conducive to the interest of their country, than staying at home twenty, to rob poor tradesmen and women of their bread, by following those employments which their livelihoods depend on ?

Nay, that to dance out a pair of shoes, is better than to knit a pair of stockings, for two trades.

And if at *remps* a gown should be torn off a young lady's back, whether 'tis not for the good rather of a third ? Or in one word, Whether any innocent recreation, is not more commendable to those of fashion, than taking the poor's bread from them, by

dedicating their time to the knowledge of those arts they have found out for their support and sustenance, provided they are pursued in moderation?

But to speak more particularly on *frugality*, when a *virtuous woman* beholds the blessings of either her own, or her ancestors' endeavours, and with an impartial eye sees what great effects and advantages care produces, it immediately makes her a considerable purchaser; every thing prospers she takes in hand, hugely contributing to the augmentation of ' her fortune, as well as ' felicity. She is in a fair way of getting ' an estate by her frugal assiduity; by this ' means she will be always increasing her ' stock, and multiplying her numerous acquisitions. And considering what she ' has is well-got, and will either last the ' longer, or thrive the better, she weighs ' the matter with her mind, how to lay ' out her superfluous money to the best ' advantage.'

She knows it is money that buys land, upon which consideration she enquires out a piece of ground, a field, or an estate; ponders the nature of the soil, the situation, and other conveniencies, and then makes a purchase of it. Her prudent Oeconomy, sedate temper, together with her critical watchfulness, seldom fail to intitle her to make the best bargain, as well as accomplish the most beneficial purchase imaginable. And being possessed thereof, and her title made as good as law can make it, she never fails to manage it to the best advantage.

‘ Thus she plants a vineyard, which
‘ produces the richest grapes, as well as
‘ affords the most generous wines, for her
‘ own use, or more public benefit. She
‘ likewise adorns it with pleasant orchards
‘ and gardens, stocks it with several kinds
‘ of fish and fowls wild and tame, fit for
‘ food; replenishes it with poultry, cattle,
‘ and corn of all sorts, proper for the use
‘ of her family, the service of her house.

‘ hold, or the better entertainment of her
 ‘ neighbours and friends ; through the ho-
 ‘ nest ambition of maintaining the honour
 ‘ of her great hospitality, and supporting
 ‘ the generosity of her good house-keeping.’

This is oeconomy, and a becoming *frugality* for a gentlewoman, a lady, or even a queen herself.

‘ The ways of her household are never
 ‘ from under the inspection of her curious
 ‘ eye ; nor can they fail of prospering
 ‘ under the countenance of so admirable
 ‘ a mistress.’

She is so nice and circumspect in the ordering her affairs, either with respect to her own exemplary deportment and behaviour, or the conduct and carriage of her domestics, that she makes her mansion not only a seat of public beauty and delight, virtue, diligence and eloquence ; but likewise a private house of prayer and devotion, as well

as a family of love, kindness, and hospitality. Her constant abode seems to be in bliss and holiness, by the devoutness and greatness of her mind.

'Tis the greatest comfort of her life, to see her habitation prudently regulated in all the good offices of industry and moderation, according to her discreet management: without either imposing any slavery on the one hand, or suffering any sluttishness on the other. And all this she does without a *spinning-wheel*, or any of those *looms* the great ones in old times were so much delighted with. For she is as much an enemy to drudgery, brutal servitude, and overworking her servants, as she appears to be to their sluttishness, slothfulness, and negligence in their household employments.

She never desires them to over-do their duty, but only requires their best care to maintain the honour of her service, preserve the reputation of her house, and vin-

dicare it from all uncleanness, disorder or confusion.

Thus, by her prudent regulation, she puts them in the wisest way to get their own livelihoods hereafter, without laziness, or *eating the bread of idleness*, provided they have grace to imitate her instructive example.

‘ This virtuous woman, whether a queen,
 ‘ a lady, or one in a lower degree, knowing
 ‘ *idleness to be the enemy of virtue, as well*
 ‘ *as nourisher of vice*, she discountenances
 ‘ all *sluts*, discards all *slovens*, and cashier
 ‘ all *suggards* out of her domestic service.
 ‘ She strictly regulates their principles, by
 ‘ teaching them the true knowledge of
 ‘ their duty, and laying a good foundation
 ‘ of true understanding, as well as a lasting
 ‘ friendship upon her own family relations.

‘ She easily wins their hearts to a wil-
 ‘ ling obedience, by the sweetness of her

‘ temper, or the lawfulness of her com-
‘ mands. By her justice and generosity
‘ she quickly engages them to the greatest
‘ faithfulness, without breach of trust;
‘ either through neglecting, wasting, de-
‘ frauding, purloining, or imbezzeling her
‘ goods. By her goodness and affability,
‘ she gently brings them over to the greatest
‘ submission, patience and meekness. By
‘ her condescending familiarity, good ad-
‘ monition, edifying example, tender in-
‘ struction, and indulgent moderation in all
‘ her undertakings, she even charms them
‘ to the greatest diligence, and strictest
‘ attendance to their respective services,’
without giving themselves up to sloth,
fluttishness, and indifferency, to company-
keeping, gaming, and gamboling abroad,
or to any disorderly course of life, and
licentiousness, which may take them from
their more necessary business, as well as
divert them from the better practice of their
bounden duty.

* This excellent housewife as wisely
‘ observes and pries into their private trans-
‘ actions and clandestine practices; lest, if
‘ possible, notwithstanding all her gracious
‘ usage, they should turn ingrates, and be
‘ guilty of fraud or infidelity, after all such
‘ instructions. She will ever be looking
‘ circumspectly into her own ways;’ and,
in all reason, expects the same regard from
the eyes of her just, faithful, and obedient
servants.

Infomuch that this incomparable lady
at last becomes so curious and so discerning
a house-keeper, that, supposing her to be
‘ a queen, she will manage her household
‘ so well, as not to *let the king’s cheese go*
‘ *half away in parings at court* (as the
‘ proverb expresses it) for want of her
‘ royal care and conduct. She would not
‘ suffer her palace to be impaired, or the
‘ crown impoverished, by any exorbitant
‘ grants, or foreign gratuities; nor wil-
‘ lingly allow the best jewels to be em-

‘ bezzeled, nor the glorious prerogative
‘ itself to be lessened, by any ignoble prac-
‘ tices, profuse concessions, or improvident
‘ liberalities; provided it was in her power
‘ to prevent such extravagancies, to tax
‘ reprisals, and to make reassumptions, for
‘ the better service or interest of her royal
‘ consort.’

But if this is out of her power, yet in her private family she admits of no oversights, or mal-administration of her civil affairs. She never overlooks business either of greater or smaller account, for the benefit and welfare of her household concerns.

This is *frugality* becoming a court; this *prudence* is worthy of a queen. And where can we find it more applicable than to the Royal Consort of our Sovereign Lord King GEORGE? Should not this render the progeny of such a deserving parent happy beyond expression? Should not the tender care both of their good education, and daily

provision, excite in her sons and daughters the greatest veneration for their indulgent mother's virtue? May not the husband of such a blessed wife be indisputably happy, whose glorious endowments of mind he can never sufficiently commend; but when he has said all he can in reciting her praise, he must at last resolve himself into a profound silence?

Her children think it the greatest felicity of their lives, that ever they were born of such a nursing and affectionate mother; and must needs rise up with prayers and praises in their mouths, both for the preservation of her good health, and long life. They must call her *the most blessed of women here below*, for the faithful nurture of their infancy, the careful tuition of their childhood, and the prudent instruction of their riper years.

Nothing is more commendable, except learning, morality and religion, than good-

husbandry: its study is praise-worthy, its employment is fruitful, its business pleasant, its practice healthful, its possession delightful, and its improvements profitable. Nay, and which renders it still more agreeable, it crowns all our labours with the suitable enjoyment of a comfortable livelihood.

Plato observes, *'Tis a happy thing to have one's private affairs without injustice.* And there is nothing more beautiful than a household well and peaceably governed; and though some may pretend it is not difficult, yet I think it must be owned to be both careful and painful, as well as troublesome, by reason of the multitude of affairs, which consequently attend it: for as they are common and frequent, and never at an end, they must of necessity much annoy and weary those concerned in them. It is a great happiness, and we may reasonably suppose to have one whom a man may trust, will much contribute to his living at ease.

There are several *principles* and *precepts*, as well as *counsels*, that belong to good husbandry, housewifery, or frugality: such as buying or selling any thing at the best *times* and *seasons*; that is, when they are *best*, and *best cheapest*. To take heed that the *household goods* be neither spoiled, lost, nor carried away, &c. And a woman who discharges her duty in these, and such-like *household affairs*, I think may justly be reckoned among the *frugal*.

Aristotle presses this authority and care upon them, to provide for three things, *necessity*, *cleanliness*, and *order*.

It is not so much to the *commendation* of a *house-keeper*, to have a *feast* that is *costly*, as to have it *cleanly*, and set forth in the most *ample* and *decent manner*. And it must be allowed a good piece of *philosophy* in the mistress of a family, to *rule* and *moderate* the *expence* of *house-keeping*, by taking away *superfluities*, and rightly to know

how to provide *necessaries* in the most becoming manner, according to the *circumstance* of her *husband*.

It requires the utmost industry and frugality, to make a handsome appearance with a little charge; and not to suffer the *expence* to go above the *receipt* and *income*. *The vigilance and presence of the master, fatteneth the horse*, as the proverb well observes.

'Tis a *general complaint*, and I wish I could venture to say, not a *common calamity*, that *servants*, at this time, are not to be trusted without the *master* or *mistress's eye* over them. Some say, they are come to that perfection in their villainy, that they *can cheat them to their faces*. And how true this assertion is, I will not pretend to vouch; but, however, I think it may be a caution to all giddy-headed house-keepers, not to leave their domestic affairs to the sole care of their servants, without ever over-

looking them as to the faithful discharge of their duty, or examining into the honesty and frugality of their service.

A wise, industrious, and frugal woman, well knows this careful *adage* reaches farther than *the horse in the stable*, and therefore she readily and chearfully applies it to herself; on which account she resolves to have a watchful eye over all her servants.

Thus she narrowly inspects into every *corner of the house*; and seldom or never intrusts others, but takes a particular care of her own concerns herself; as well knowing, her head must manage for the best; her prudence must preserve what is already got; and, in fine, her frugality and discretion must improve every thing to the greatest advantage.

This *proverb* likewise holds good in *nurseries*, where the *maid's* care, for the most part, if not always, falls short of their

mistresses and *mothers*; as well as in *shops*, where *apprentices* will never look so well after the business, as we may reasonably suppose the owners will do themselves; in which the presence of a *frugal wife* is very often of great service in the *master's* absence.

But, not to dwell too long upon this *proverb*, I think it will naturally follow, that it is necessary for some tradesmen's wives to know how to *lay out a little money to the best advantage*. And, as those that are rich shew their frugality in purchasing fields, or estates, so may the frugal *tradesman's* wife, in laying out a little with discretion in their shops, while their husbands are out upon business.

And sometimes *ten* or *twenty shillings*, laid out *this way*, may justify a woman's frugality, as well as so many *hundreds* or *thousands* of *pounds* may another.

And to descend lower, a *crown*, or *ten shillings*, carefully laid out by an *oyster-woman*, or one that sells *fruit*, &c. may as easily justify her frugality and industry, as those who *gather wool*, and *card* or *spin*, or lay out their money for either *wool* or *flax*, or *spinning-wheels*, as some of the honest *country-women* do. Whereas a *tea-table* may be proved a *utensil* far more becoming a *citizen's wife*; and the right management of it to redound more to the *interest* of her husband, than a *spinning-wheel*.

It may be objected, How a *tea-table* redounds more to a family's advantage, than a *spinning-wheel*, and how it possibly can be?

Why, very easily: and I will prove it. How will you prove it, when *Solomon* commends the *virtuous woman* for gathering *wool* and *flax*, *carding* and *spinning*? &c.

I know the wise *Solomon* observes, that

virtuous women gathered wool and flax, carded and spun, knit and the like: and so they do in this age too: but then 'tis where they have no better employment, and that at the least two hundred miles from London. And for any of the London women to go there, to gather wool, would be as ridiculous as for those to come to London for a pennyworth of thread, or tape: or to set up a spinning wheel in any one house in Cheapside, would be as absurd almost as to carry the toy-shop at the corner of St Paul's into the wool-gatherers country. And whoever should pretend to turn the world thus upside-down, one might easily conclude their wits were gone a wool-gathering.

But to return to the *tea-table*, and that I may not be thought to impose upon my reader, I am to make it appear more beneficial than a *spinning-wheel*; and this is easily done, when that is proved to be no benefit at all. But I am obliged also, for the good of the *Fair Sex*, to prove it really

beneficial, rather than prejudicial, provided 'tis only used with discretion.

I suppose it will be granted, that the handsomer a man and his wife appears, they are admitted into the better company; and so consequently, when they visit, are treated in the handsomer manner, as well as bring better customers to their shop.

Now, suppose a tradesman and his wife has been at a gentleman's house who is a customer to him; and after having been treated in their respective stations, they have drank, perhaps, both *tea* and *wine*; the *gentleman* hardly expects, when he comes to his house, to have any return for his *wine*, because the other's circumstance cannot admit of it: but if his wife is a woman of good breeding and conversation, the lady may likely be desirous of her acquaintance; and how can she receive her at a smaller expence than a dish of *tea*?

And as women are more ready to speak for, or serve their acquaintances, in recommending them to *business*, than men, who knows but she may bring another or more ladies with her, who may not only lay out money then, but also buy of them for all their lives afterwards? Those may bring or recommend others; and so, by the *frugal management* of the *tea table*, a man may gain no small *credit, interest* and *reputation*.

If it appears, that the man can live without this piece of *frugality*, then the *greatness* of his *circumstance* will justify the *use* of it, and he have the less occasion to grudge the *expence* of it.

I might run this to a great length, and find arguments to fill several pages, all which would plainly demonstrate the *utility* of this genteel, though cheap *equipage*; but fearing I have trespassed too much on my *reader's* patience, I must hasten to my next head. But before I enter upon it, I

must beg leave to observe one thing more;
and that is,

That a woman may by her *dress* contribute as much to her *husband's interest*, as the *tea-table* itself.

Woman, you know, is of all creatures the most fair and beautiful, separate of herself; and if she adds to *that* the curious art of a *decent dress*, who can pass by a *shop*, when he sees her behind a *counter*, if his *optic senses* are not impotent, without looking at her? And if he has any thing to buy, he is most likely to go into that shop where he sees the most agreeable woman.

How many eyes those fine creatures attract in one day, in and about *London*, I am as unable to determine, as how many shillings or pounds they may cause to be laid out in their husband's shops; and all this, I mean, in an honest way: for I

would not be thought to stand up for those who *dress* to lead men into snares, to draw them from their duty and affection to their wives; but speak in praise of those virtuous ones who, after they have set, or caused their house to be set in order, appear in a *dress* suitable to their *character*, agreeable to their *station*, pleasing to their *husbands*, and commendable to the *world*.

C H A P. III.

Of her CHASTITY.

LET us next consider this amiable creature, and see how she behaves in her duty of *chastity*.

Chastity she knows to be a virtue of that excellent and inexpressible worth, that she looks upon it almost celestial. It produces the most congruous effects of *prudence*, *piety* and *devotion*, which never fail to check, subdue, and quite extinguish *luscious thoughts*, *lascivious words*, or *lustful actions*.

It corrects all unlawful appetites which are most violent and head-strong.

It curbs, though never so unruly, all filthy passions.

It gives beauty to the body, enlivens the senses; brightens the eyes, even like sparkling diamonds; and illustrates both the fairest complection, and exactest symmetry of the whole *microcosm*.

It renders all the composition lively, gay, and brisk, beautified with a pleasant aspect, smiling chearfulness, and fluttering innocence, to the greatest wonder and admiration of the most enamoured beholders.

It sets off the natural colour of the cheeks to the life, with great lustre.

It invigorates the lovely composition of every limb; and there is not a joint but is strengthened and beautified thereby.

It renders all the composition lively, gay, and brisk, and corroborates and refines the parts.

It is not only a preservative against sick-

ness, but also imbellishes the whole form, and establishes the very frame of the body in its well-being.

In fine, the inestimable gift of *continency* wants nothing to reward its merit, but a *fortunate marriage*, which could never fail to complete the felicity of a *deserving* husband.

This noble virtue raises all the powers and faculties of the soul, and sets them a spiritualizing the materiality of the more terrestrial part.

It guards all the avenues of the fair citadel; defies the longest siege, or the most vigorous attacks; laughs at the most resolute, furious, or terrible assaults; will never capitulate or surrender upon any such dishonourable terms as *debauchery*; and is sure to vanquish the *assailant* at last, as well as conquer in the storm.

It was the remembrance of her *chastity* that brought comfort and fortitude to *Susannah* upon the *scaffold*; it was *continency* that elevated her to those undaunted expressions she then uttered. And though she supposed herself at the *hour of death*, she was not dismayed thereby, but rather seemed jucundary to the most sublime pitch of innocence and faithfulness; and like the chaste, early lark in *summer*, still soaring and singing up towards heaven; as it were chanting her Maker's praises, from whence this great grace came to felicitate the earth with *good health* as well as *harmony*.

It carries the ascendant over all terrestrial pleasures; and purifies the mind from all sensualities, by the constant practice of *private, public, and fervent prayer, uprightness and fidelity*. As *fine gold* is purged from *dross*, and allayed by *fire*, so *chastity* stands the *test* of all temptations, by its *integrity*; and resists all *trials* in the

furnace, by its truth, goodness, and intrinsic worth.

It defeats the grossest impurities of nature, refines upon the carnal body, and almost turns *flesh and blood* into *angels*, or redintegrates nature into its pristine purity.

Many are the *temptations* that are laid before this beautiful creature; and though GOD gives this singular grace of *chastity*, yet how hard is it to be retained among the many flagrant incentives to *lust* in this *lewd world*? Therefore a virtuous woman is ever most careful to keep herself, as much as possible, I say, to keep herself out of the way of temptation; on which account she sets a watchful guard over all her senses; and out of profound reverence to her soul, in purity of *thought, word, and deed*, she looks most warily about her, takes a strict care of her eyes, *the windows of her heart*, as well as the *doors* by which *vice* and *lust* make their entrance for con-

quests and *usurpation*. Winking at the attempt is what she never submits to, as well knowing the *connivance* is as bad as the *sin*. Therefore she shuns all bad company, like *wolves* and *bears*, that delight in nothing but *flesh* and *blood*, *carnage* or *carnality*, among *lambs*, and the most chaste, innocent, harmless creatures.

She also flies from *idleness*, as the plague or infection of *lewdness*, which often carries the body to the grave before its time, or buries its noblest parts and faculties in *lasciviousness* alive, for want of mortifying it by *fasting*, *good discipline*, and *abstinence*, 'either from carnal lusts, lustful appetites, 'or the luscious flesh-pots of *Egypt*;' well knowing in how desperate a condition the souls of those must be, who only take care to pamper their carcases to the prejudice of their *continency*.

Incontinence transforms men into something far more beastly than the beasts.

themselves, though never so unmanly or ungovernable: and the giving reins to such unbridled, such ungovernable, unruly passions, will throw down the very bulwark of their preservation; and subdue all virtue, as well as be an inlet to all corruption and vice.

It will consequently prove quite contrary to *chastity*, as much as darkness is to light. And whoever is of a lustful inclination, will be cajoled out of both sense and reason thereby. And whatever may be proposed by glaring allurements, and imaginary satisfaction, which for the most part delude, captivate, or even destroy the unthinking and unwary, under the mask of a pretended innocence and sanctity;

I say, whatever is hoped for from the embraces of a lewd woman, and how far the ungovernable passions of men may prevail upon poor innocent virgins, under a pretence of making better provision for

them as gentlewomen; and instead of being servants, pretend they shall have servants to wait on them: either of these, at the best, are but dangerous precipices, which often leave them in the lurch, to repent at leisure for what they have so inadvertently brought upon themselves; and sometimes throws them head-long into a pit, whose bottom is beyond the comprehension of any finite understanding.

How many and great are the mischiefs that fall upon families, through the ungovernable, brutal passions of debauched and wicked men; by offering violence to virgins, forcing the fair, and taking people's wives from them, either by compulsion, consent, or delusion? What fatal tragedies of old have ensued from violent rapes, notorious debauches, and incestuous marriages?

And not to mention the barbarous ravishment of chaste *Lucretia*, by *Sextus*

Tarquinius, which quickly changed the *Roman* government, destroyed *monarchy* itself for so long a time; which made a tragical *revolution* of national affairs for a worse, till great *Cæsar* turned the scales, by overthrowing their usurped *common-wealth*, and working an *imperial restoration*.

After many public lapses and relapses of this unchaste and libidinous nature, let us consider how he himself ordered one of his captains to be beheaded immediately, for deflowering his landlady, without any complaint of her injured husband.

Let us consider the melancholy story of *Mark Anthony's* falling in love with the beautiful *Cleopatra*, leaving his lawful wife, and defiling her marriage-bed: how the gallant *Augustus* beat him at sea, and drove him to despair; on which account he laid violent hands upon himself, and she lost her life, by clapping poisonous asps to her breasts, in the extremity of that fatal amour.

Add to this, the history of *Oedipus* and *Jocasta*, to find out the miserable fatality, as well as the most sorrowful catastrophe of *incest*; which, though *fabulous* of itself, yet it affords us an excellent *moral*. He is said to have married his mother, though unknown to either; and yet when this unlucky match was found out, it proved a most fatal misfortune; he pulled out his eyes for grief and madness; she put an end to her own life for vexation; and their sons slew one another for trouble.

But how much more abominable will this crime be, if it should at any time be done to their knowledge? God threatened *Abimelech* with death, because he had like to have had *Abraham's* wife; by appearing unto him, in a dream, and declaring unto him, *if she was not returned, he was a dead man*. *Abimelech* had not yet come near her, and therefore he seems to expostulate with the Almighty, saying, *Lord, wilt thou slay a righteous nation?* Plainly

declaring it was through the integrity of his heart, as well as the innocency of his hands. And had it not been for wrong information, he would not have done what he did; as is plain in the 20th chapter of *Genesis*, the 2d, and following verses.

Augustus made a law to punish *adultery* with death; and those wronged persons who took advantage of it, were absolved by the *senate* for their making reprisals, or revenging the injury by way of satisfaction.

The *Egyptians* were no less severe in punishing this heinous sin, by cutting off the woman's nose, and the man's nobler parts.

And the great *Alexander* was such a professed enemy to it, that he discarded such offenders for ever out of his favour, as unpardonable malefactors.

Nay, all history abounds with such variety, not only of man's severity, but also

of God's wrath, indignation and judgments, whether national or personal, never to be buried in silence, or forgot in oblivion, against *whoredom*; that one would think a due consideration of them would make the greatest prince, as well as the meanest subject, look about him with trembling, and say, *Surely there can be no true liberty in lasciviousness; no true virtue in venery; no true satisfaction in unchastity; no true happiness in debauchery; and no self-interest, security, or salvation for lewd, incontinent, and impenitent whore-mongers, either in this life, or in that which is to come.*

A virtuous woman, notwithstanding all the temptations wicked men can lay before her, and though with the chaste *Susannah* she finds herself *straitened* on every side, yet rather than she will do this great iniquity, and sin in the sight of the LORD, she will submit to death itself. She knows the *Lamb of God's* first inconceivable descent was into the womb of the blessed Virgin,

and that he loves to dwell with pure virgin hearts ; ‘ therefore she prays unto him, to
‘ cleanse her from all filthiness of *flesh and*
‘ *spirit* ; that her body may be a meet
‘ *temple* for the *Holy Ghost* to inhabit in ;
‘ that so she may be kept from all pollu-
‘ tions and fleshly lusts ; and that she may
‘ never defile *that temple with uncleanness.*’

She farther prays, that her heart may be daily cleansed by his renewing grace ; that no depraved affections, foul desires, or obscene thoughts, may have any harbour there : whereupon she beseeches him to keep her both in body and soul, pure, harmless, and undefiled. And all for the sake of Him who was holy, harmless, and separate from sinners, *even Jesus Christ the righteous.*

The only way of describing the *beauty* and *loveliness* of this duty of *chastity*, is, first to consider the deformity and loathsomeness of the sin contrary to it ; which has already been shewn to be brutish, inso-

much that it renders us more odious than the very brutes themselves.

Beasts act according to their nature, and seem to *answer the end of their creation* better than unruly and unthinking men.

Fire and hail, snow and vapours, winds and storm, all fulfil God's word; as well as mountains and hills, fruitful trees and cedars.

The *sun and moon* never ceaseth to praise him, by the light of which, *his loving kindness is daily before our eyes, and his mercy every moment made manifest unto us.*

The *heavens* praise him, and receive none who praise him not.

The *waters that are above the heavens* praise him; and if we are silent, the floods thereof will overflow our souls.

The *dragons*. *praise him*, as well as other beasts: and if we fall short of them, what is more reasonable than instead of being subservient to us, they should be made to devour us; the *deeps*, who do the same, to swallow us up; and the *fire*, to burn us everlastingly?

Therefore deceive not thyself, O vain man! *fight not against God*, when thou art every day losing strength, through thy wicked, lewd and unchaste life. *Give not thy strength unto woman, nor thy ways to that which destroys kings*, Prov. xxxi. 3.

Take the advice given in this profitable lesson, so strenuously urged by so good a mother, whom none but God himself could put upon so good an undertaking. Nothing but divinity was able to furnish her with such wholesome counsel to a child of either sex, as is here laid down, in all points of safety, benefit, and blessing to the latest posterity. Therefore, *Give not*

thy strength unto woman. The wise king tells us, *He that goeth after her, is as an ox going to the slaughter.* He also says, *She will bring us to a morsel of bread;* or rather the extreme wants of necessaries, as well as supports of being.

‘Kings are in as much danger under such fatal fruitions, as the meanest subject; and the pernicious jilt will laugh at the destruction of the one, as well as the other.’ ’Tis below the dignity of a king to give himself up to such vile pursuits; or to submit to such ignoble, dishonourable, corrupt embraces, as well as unlawful amours with subjects so much inferior to him. Therefore his virtuous mother intreats him, out of regard to his own person, or prosperity, as well as obedience to her request, to act the chaste part, to moderate the desire of his mind, and pleasures of his body, with an absolute sway; suppress all the risings and rebellions of human nature; conquer his heart, and

bring down the obstinate conspiracies, proud contentions, or tempting frailties of the flesh, into a due subjection, obedience, and conformity with the spirit; and turn the weakness of the *former*, into the willingness of the *latter*.

'Tis below the dignity of any human creature, as well as contrary to solid reason, to act a part so much beneath even a brute itself; and how then can man, in the meanest station, be guilty of a crime of so deep a dye, which leads and hurries on all who pursue it, to the most imminent danger of misery, disgrace, and disappointment of the greatest happiness; a large catalogue of evils, not fit to be mentioned in the presence or hearing of the chaste, and will certainly bring a man to utter destruction? *For if any man defile the temple of God, him shall God destroy, 1 Cor. iii. 17.*

It was this that brought fire and brimstone upon Sodom and Gomorah: "and he

‘ that committeth fornication, sinneth
‘ against his own body, and leaves himself
‘ little more than human shape.’

O how strangely does he look, who is lately come out of a *salivation*? And what a sordid figure must he make, when he is capable of nothing but the commiseration of others, and remorse and repentance of himself, the abject of nature, and object of scorn and contempt?

Chastity reaches not only to the restraining of our grossest actions, but to all lower degrees; setting a guard upon our eyes and inclinations, according to that of St *Matthew*; *he that looketh upon a woman to lust after her, hath committed adultery already in his heart.* Neither is our tongue exempted from this great duty; for we are to let no corrupt communications come out of her mouth, Eph. iv. 29.

‘ What then shall we say of some pa-

‘rents, who teach their children only to
‘read *romances*, *stage plays*, *love-songs*,
‘and the most pernicious books of *buff-*
‘*oonry*, *profaneness* and *immorality*, in-
‘stead of curious *needle-works*, and other
‘ingenious exercises, or industrious arts,
‘or resolving the Holy Scripture; and
‘more particularly in contempt of perusing
‘the wise *Proverbs* of *Solomon* ;’ looking
upon them as *waste paper*, or *writings*
obsolete or *unfashionable*, or beneath their
taste, and rejected as unworthy their read-
ing; pretending they are unfit to qualify
our young ladies for I know not what more
agreeable liberties.

But a virtuous woman has things more
transcendently glorious in her, most noble
and divine ideas; and she will teach her
children more advantageous and more ce-
lestial lessons.

With *Mary*, she will magnify the Lord

with her soul; and her spirit shall rejoice in God her Saviour.

For he has regarded the low estate of his hand-maiden; for behold, henceforth, all generations shall call her blessed.

For He that is mighty hath magnified her, and holy is his name, Luke i. 46, &c. following verses.

To shew the virtues of this almost divine creature more fully still, let us observe how this god-like queen presses the duty of temperance upon her son *Lemuel*.

C H A P. IV.

Of her TEMPERANCE.

*I*T is not for kings, she says over and again, to drink wine; nor for princes strong drink, Proverbs xxxi. 4. Therefore she advises him to avoid immoderate drinking, as she had before the sin of whoring.

'Tis not proper for any, though never so mean in circumstance, to give themselves up to too much drinking, for fear of getting ill habits of body, as well as ill dispositions of mind; much less for young princes, for fear of debauching their morals, and disparaging their noble characters.

Kings, above all other people, ought to be extremely sober, and exemplarily grave

and sedate in their behaviour, either in public or private: therefore this pious queen, and indulgent mother, presses this duty home to her son, as a farther degree of perfection, as well as a greater progress in virtue. And such a wise lesson it is, that whosoever learns it so as to practise it, will make him the most polite proficient in the *schools* of humanity and temperance, or the completest gentleman in the universe.

'Tis highly improper, says this sovereign lady, for a king or prince of wisdom, ever to be in drink, or overcome with wine, rich cordial, or any potent liquor; very unbecoming a person of so *august descent*; and unfit to indulge himself with any thing that will intoxicate his brain, disgrace his person, or uncrown his head.

Plato says, Much *wine* and *wisdom* are two contraries, therefore they cannot agree; that wine unmeasurably taken is an enemy to the soul; and that drunkenness makes a

man worse than a beast. *Socrates*, That it ought to be eschewed of all men, but chiefly rulers, watchmen, and officers: that it is abominable in teachers; and that a drunkard is unprofitable for any kind of good service.

Observe here this philosophic lady, and see how agreeable her instructions are to those of philosophy, as well as that of divinity. She knew nothing could give greater scandal, distaste, or detestation to the world than this beastly, nay, worse than beastly sin; and therefore she uses the most cogent arguments and reasons to dissuade him from it.

Temperance is such a sovereign virtue, that nothing is more becoming a *crowned head*; and it is no small argument in woman's praise, not only from the good admonition of this virtuous queen, but even from the example of their sex in general.

The *temperance* of women, compared with that of man, is superlatively great; and as it will redound to their happiness, so it ought to render them worthy, much more worthy our praise.

Whatever the generality of men may say in contempt of this duty, it shews them more refined in their manners; of better conduct, more subservient, and more obedient to the will of their Maker, than man.

How does her Royal Majesty, as a most exemplary loving mother, discover her goodness, by thus discharging her conscience to her beloved son, in admonitions altogether conducive to his welfare? How strangely is she wrapped up in his wisdom and virtue? Such is her concern for the instruction of this young prince, and the growing hopes she has of her noble family! Nothing comes in competition with it, but God and her spouse; which she never fails to obey, by the strictest obligations of

sacred worship, divine reverence, and humane honour. Next to which her chief care is to cultivate the natural endowments of his mind, with the greatest pleasure and satisfaction of her own soul.

And I hope there are not wanting many good mothers at this day, who use their utmost endeavours, both out of natural affection and duty, to follow the example here set before them, in bringing up their children in the fear of GOD; who take the utmost care of their well-doing, and are ever solicitous for the improvement of their understanding, by their daily instructing them both in *morality* and *religion*; as well as cultivating their bodies and minds with the best education in their tender years. Mothers careful never to leave their children wholly to their own choice and inclinations, or liberties of the wide world; much less abandon them to shift for themselves, and chuse what persuasion, or what way of living they please: never

admitting them to follow the dictates of their childish fancies, or gratify their giddy heads, untaught, unadvised, ungovernable passions; for which they must at last be undone, was it not for their wholesome chastisement, and instruction in virtue.

Little sins are usually harbingers to greater; and the want of curbing these, brings them to commit all sorts, without remorse of conscience, or desire of repentance.

If holy *David* had accounted with his conscience, after his lustful look on *Bathsheba*, doubtless those sins, into which he afterwards fell, might have been prevented.

And what sin is it a drunken man is not obnoxious to? *Woe unto them that are mighty to drink strong drink, Isa. li. 22. Heb. ii. 15. Woe unto him that giveth his neighbour drink; that putteth thy bottle to him, and maketh him drunk.*

Temperance, with which the females are for the most part endowed, is such an heavenly virtue, it qualifies them for all other virtues whatever; and there can be no more precious or valuable jewel in a diadem, than this in the heart of a prince.

And, as a late author says, ‘ It dignifies
 ‘ his very *regalia*; he wears his *coronation*.
 ‘ without a shaking hand. It recommends
 ‘ his person, confirms his parts, and extends
 ‘ his power. It does not only rectify, but
 ‘ refines all his corporeal pleasures, and
 ‘ sensual delights, that arise either from the
 ‘ taste or touch; by the justest restriction
 ‘ of right reason, honour and necessity. It
 ‘ regulates both his meat and his drink,
 ‘ by an absolute aversion against all artifi-
 ‘ cial dainties, or superfluous varieties. It
 ‘ gives him health and long life, by abstain-
 ‘ ing from all surfeiting and delicacies.’
 It makes him stand in defiance of any dis-
 tempers or indispositions. By moderate
 eating he supports the strength of his body,

invigorates the spirits, attenuates the humours, prevents obstructions, disperses crudities, subdues infirmities, and preserves the senses in their integrity, the affections in their purity, as well as the stomach in its due tone of appetite and digestion, for the requisite offices and businesses of the day.

By moderate drinking he restores decayed nature, enlivens the dull mind, revives the drooping faculties, fortifies the weak stomach, strengthens the vital heat, helps the heavy concoction, diffuses the necessary food, cheers up the fainting heart, and wonderfully refreshes the animal spirits, for their proper operation of vigour and activity.

Insomuch that this rare abstemiousness sets forth a glorious example, ‘ both of
‘ instruction and imitation, from the Supreme Head to the very foot of the
‘ people; even to all the little tiplers, as
‘ well as famous topers, and infamous

' drunkards about the kingdom; which
 ' ought to have a better effect upon their
 ' neglected *reformation of manners*.

' A *temperance* like this would crown a
 ' nation with prosperity and plenty, peace
 ' and quietness, obedience and good neigh-
 ' bourhood. It was *temperance* and *so-*
 ' *briety* made the old *Thracians*, *Caridians*,
 ' *Aegyptians*, *Chinese*, *Japannese*, with
 ' many other countries, so long lived,
 ' healthful, and famous in history.

' Before the flood our fathers did not
 ' wallow in flowing bowls, nor inundations
 ' of wine, much less did they fall out into
 ' superfluities of unnecessary food.

' The *antideluvians* lived most upon
 ' lentiles, or leguminous fare. The noted
 ' *pultifugi*, among the *Romans*, fed more
 ' upon *pulse* and *herbs*, than we do upon
 ' meat and pudding. The *Turks* feed more
 ' chiefly upon *roots*, *rice*, and other *fruits*.

‘ and all countries, upon more healthy
 ‘ food than we *English*.

‘ The more *simple* the meat, and the
 ‘ *smaller* the drink, are to the hungry and
 ‘ thirsty most pleasant and agreeable. Thus
 ‘ a cup of cold water was sweet to *Darius*
 ‘ in extremity: and how luscious was a
 ‘ bit, of *barley bread* to *Artaxerxes* in
 ‘ real want?’

Plato thought it a monstrous thing in
Dionysius, to see him eat *twice* in a day;
 to dine at *noon*, and sup at *night*: whereas
 we daily multiply our entertainments in
 cloying surfeits, squeamish *atrophies*, and
 sourish *sorrows*.

Cato says, ‘ We must not live to eat; but
 ‘ eat only to live, according to the best
 ‘ rules of moderation: and a man ought
 ‘ to take his *meat* and *drink* as he does
 ‘ *physic*, merely for health’s sake. To the
 ‘ goodness of which prescription, *length of*

“ *days* sets an undeniable *probatum*, as well
 ‘ as a general *approbation* by experience.

Temperance is certainly the most noble qualification of any person, either for the *pulpit*, the bar, or any other *science*. The young *divine* endued with it, is sure to study hard, read much, and accomplish himself with the best ornaments of incomparable wit, as well as fine language, and admirable learning.

Thus his head is always cool, his mind serene, his judgment sedate, his faculties unclouded, and all his thoughts flowing into the most exquisite performances of the *pen* and *tongue*.

’Tis no less sufficient to qualify either the virtuous *advocate*, or celebrated *lawyer*, for the highest posts of honour, or the most noble offices of government. It renders him a deliberate *statesman*, as well as a close *politician*, or a cool-headed peace-maker.

This virtue has the gift of so many valuable benefits and blessings in its power, such as health, wealth, or interest, one would wonder it should prove insufficient of itself, to affect and charm both *clergy* and *laity*, to a regular and discreet way of living within the bounds of common sobriety.

Plato gave thanks that he was a *man*, and not a *beast*: but many of us chuse to make ourselves *beasts*, notwithstanding the Almighty has been so good to us, as to make us *men*. He is also thankful he is a *man*, and not a *woman*; whereas many a man, now-a-days, ought to desire to live so temperate a life as the woman; and the women be daily thankful they are not men, or at least live not so intemperately as the men do.

He deserves not the name of a *Christian*, who strives to make himself equal with a *beast*; that basely uses his noble parts; that

is like a feather shaken with the wind, and lyes down at the foot of every pleasure, and spends his time in eating and drinking, sleeping and playing. Eating and drinking in moderation together, has always been as tokens of friendship and agreement, as we may see, Job xlii. 11. *Then came unto him his friends and kinsfolk, and did eat bread with him. And when Isaac and Abimelech made a covenant, they made a feast, and did eat and drink, Gen. xxvi. 30.* And so again, in the covenant of Jacob and Laban, where they gathered stones, and made a heap, and eat upon them, Genesis xxxi. 44, 46.

The Turks have a saying, *I have eat bread and salt with such and such a one.* And we have a saying, *I have dined, or supped, or drank tea with such a one.* From all which it appears, that *friendship* has all along been got and retained by *eating and drinking*; and tradesmen, at this day, hardly make any bargains, pay or receive money;

or indeed, any persons, of what rank soever, when they come together, but they must drink before they part.

Now, I hope my reader will not take it amiss, if I say something in vindication of the *tea-table*. If those friendly receptions are allowable, I hope the more innocent our entertainment is, 'tis likely to be more justifiable. And more harmless liquor could never be invented than the ladies in this age have made choice of. What is so pleasant and grateful to the taste as a *dish of tea*, sweetened with fine *loaf-sugar*? What more innocent banquet could ever have been in use than this? And what more becoming conservation than the inoffensive, sweet, and melodious expressions of the *fair ones*, over an entertainment so like themselves, and so much preferable to all others? Is not this better than to be gorged with *wine*, or to fill the air with *Bacchus*? or to talk all together, like *geese*, or *drunken men*?

Speech is a divine work, of great admiration; and 'tis no small virtue to *speake* little, and well to the purpose: but to what purpose can they be said to speak, when they are so intoxicated with liquor, they know not whether they speak or not?

'Tis sacrilege to pollute or defile so holy a thing, with profane, vile, or filthy talk. St *Matthew* puts it upon the trial of *life* and *death*, chap. xii. ver. 35, 36, 37.

Plutarch calls *speech* comparatively the nourishment of the soul. But how can he be capable of expressions of that kind, who is daily carousing, and almost continually tippling intoxicating liquors?

The *tongue* is compared to a *musical instrument*, which, if well managed, will play a *tune* with all the *concord*s of a true harmony and virtue. *Vocally* considered, it will sing us a song of *wisdom*, directed by a religious understanding. A few fig-

nificant words of wit, well contrived, are the most agreeably grave, graceful, and comprehensive of edification.

But to return to the *tea-table*. The *tea-table* is a promoter of several trades, nay, I may venture to say, almost all trades in general. And a tradesman's wife that can manage her *tea-table* well, will in all probability render it very advantageous to her family. Who can tell what a linnen-draper may possibly take among those ladies, and others of his acquaintance, which would perhaps never have known him had it not been for drinking *tea* with his wife, his sister, or any other he confides in as his house-keeper? And who knows what a mercer, or a woollen-draper may take upon the same account? and indeed the like may be said of all other trades. An apothecary may send out many pounds worth of medicines on this account; a grocer many hundred weight of sugar, as well as *tea* itself. The silver-smith and copper-smith must be employed, and so must the china-

man, and joiner. The coal-trade is augmented hereby; and those that sell sauff are never the worse; the milliners get by it, and no one can make it appear that any employment is worse for it; nay, was it not that it would be too troublesome to my reader, I would make it appear, that all trades in and about *London* are really the better by the use and right management of the *tea-table*. And if any thing may be allowed the fair-sex by way of regaling themselves after the fatigues of their domestic employment, I think this will appear the most becoming, most innocent, most reasonable, and most commendable that has yet been thought of.

The poorest woman in the most obscure parts of England, are allowed to treat their acquaintance with the best their homely cottages will afford; namely, sweet-butter, cream-cheese, or cream itself, which are more expensive to them, cheap as they are, than either *green* or *bohea* tea to us. And if these are allowable, how absurd would

it be to deny a citizen's wife the innocent use of her *tea-table*, was there no advantage to accrue thereby? But since it plainly appears it may prove advantageous, how much more unreasonable is it to find fault with it, and for no other reason I suppose, but the husband either likes it not himself, or at least pretends so, because he grudges his poor innocent wife the use thereof? And why is all this, but because he is so stupid a fellow, that he never considers she is a part of himself, and so consequently had rather she should be debarred of the most innocent, as well as the most reasonable banquet, because he thinks all is lost which he doth not partake of, and her five-farthings go nearer to his heart than all he fools away in either ale-houses, or taverns, nay, and sometimes worse places. I might say something, how particularly becoming the management of the *tea-table* is to young ladies; but that I omit till I treat of their education, and so proceed to my next general head, which is that of *Charity*.

C H A P. V.

Of her CHARITY.

P R O V. xxxi. 6.

*Give strong drink unto him that is ready to
perish, and wine to those that are heavy
of heart.*

OBSERVE here this virtuous queen,
who, after her strenuous exhortations
to *chastity* and *temperance*, how she presses
the duty of *Charity* home to her beloved
son. Agreeable to that of *St Paul* to the
Galatians, which, after his admonition to
mortify their members which were upon
earth, such as *fornication*, *uncleanness*,
and many others, he exhorts them *above*
all things to put on Charity, which is the

kind of perfection, Gal. iii. 5. and following verses.

So likewise observe the advice of this godly fair, who, after she had declared her detestation of the abuse of these creatures, by shewing the ill consequence of taking too much of them himself, in the next place gives him to understand upon whom the superfluity thereof was to be bestowed: and that there might be no mistake in the exhibition of them, but that they might be justly adapted to the malady of the objects, she, like a careful physician, as well as a nursing mother, gives a direction as plain as words could express: *Give strong drink to him that is ready to perish, and wine to those that be heavy at heart.*

'Tis the most generous act of charity, to comfort and to relieve the necessities of the indigent poor hungry and thirsty starvelings, as well as those that are in sorrow, sickness, or any other adversity, whose

hearts are overwhelmed with grief, and
 minds sunk down with troubles inexpress-
 sible, and in all circumstances are in im-
 minent danger of death. Therefore this
 virtuous queen presses this divine precept
 as an excellent remedy for any one languish-
 ing under misfortunes, impoverishments,
 or sorrowful hearts, very well knowing he
 ought to make as much of himself as his
 circumstances will admit him: he may well
 be allowed a chearful glass in tribulation,
 to mitigate the pains of his aching heart,
 as well as assuage the anguish of his mind.
 But if any are so poor as not to afford
 themselves this comfortable refreshment,
 in such a case she advises her son to shew
 his liberality and princely generosity: thus
 she beseeches him, whenever he meets with
 any at the brink of perishing through po-
 verty, or of breaking his heart almost with
 heaviness and sorrow, then to shew his
 tender compassion; and not only to relieve
 his necessities, but also to supply him with
 necessaries, out of his gracious goodness,

bounty and abundance: desiring that his wine may be brought forth in plenty, to relieve his poor languishing spirit; that it might be set before him in the amplest manner of hospitality; that he might drink freely of it, to chear his heart, and raise his faculties above the melancholy of his poor and disconsolate condition; that his sadness and sorrow may be changed into joy; that it may put into him new life, his drooping spirits may be revived, and his mind recreated with joy and alacrity; that his thoughts may be diverted from repining at his poverty, adversity, or misery; that it may immediately make him merry and pleasant, and with the greatest moderation to bury his anxieties in obscurity and oblivion; that the troubles of his mind may be alleviated by drinking heartily, as well as the wearisomness of his body, or the fretting cares of his fortune benefited by the good conversation of sober company.

I cannot attribute so many physical vir-

ues to drinking wine, as a late author has been pleased to confer upon it, when he seems to prefer it to all *elixirs*, *anodynes*, or *febrifuges*; but it is certainly good for what this compassionate and virtuous queen recommends the use of it, to *drink and forget poverty*, as well as *banish and extinguish the remembrance of misery*.

Therefore, in such cases, let him drink the most generous wines, without stinting him to the juice of the grape only.

‘ But as moderation can only make them
 ‘ exactly wholesome, and good for pro-
 ‘ curing patience under all his sufferings,
 ‘ disasters, or sorrows, they must be drank
 ‘ to no higher pitch than an exhilarating
 ‘ degree of satisfaction; to drive away the
 ‘ cares and anxieties of the world; to ba-
 ‘ nish the troubles and vexations of the
 ‘ spirit to discard the thoughtful reflections
 ‘ of the mind; to cancel the memorial of our
 ‘ most disturbing misfortunes; or to bring

• all our dispiriting losses, disappointments,
• distresses, adversities, and ill treatments,
• into an entire oblivion. A moderate glass
• will be sufficient to make such heavy
• hearts forget their poverty, think no more
• of their hardships, and grieve no longer
• at the remembrance of their miseries.'

Poverty, whatever opinion the generality of mankind have of it, or what comparisons they may make between the poor and the rich, and how slighting soever they may look upon the objects thereof; yet I hope it will not always be proved a sin, nor always require a sorrowful repentance; nor always occasion tormenting thoughts; nor never oblige us to drink of so bitter a cup as a guilty and accusing conscience; for it is not always in a man's power to prevent it, and it may come upon him without his own fault. How many are drove to it by mere necessity, many more by manifest compulsion, and more still by notorious injustice?

But be that as it will, and however it is considered by its objects; whether we look upon it abstractively in itself, or view it in its unfortunate circumstances: if we cast our eyes upon the most deplorable and miserable consequences it carries along with it, we shall find it more than a bare name, far more grievous than the word imports; and a greater affliction than words themselves can express.

Though I cannot imagine *poverty* so terrible and frightful a thing as some represent it, yet the consequences which often attend it, require no small conduct, no small fortifications of courage, no small armour of resignation to the divine providence, no wavering of faith, nor weak resolutions rather to suffer than sin, and to lay down even life itself, rather than distrust his protection, or disobey his authority.

Now, what consolation is there in such a case as this? Why, though I am afflicted,

I am not forsaken. *I know whom the Lord loves, he scourgeth*; therefore I look upon this chastisement as a mark of his favour, or fatherly affection. It was my going astray occasioned my affliction; and O that my affliction may prevent my future going astray!

But notwithstanding all this, how often does it steal into our hearts? And though poor and defenceless as it is, it seizes upon the most noble faculties of the mind; surprises some unthinking cowards unawares with the most melancholy consternations? How often does it deter them from virtue, either by disordering their memory, perverting their reason, or disturbing their wills? It confounds their judgment, ruffles their patience, rifles the cabinet of their understandings, carries off the brightest thoughts of value, the jewels of wit; or deprives such discontented sufferers of their freedom, satisfaction, and security.

'Tis the nature of it to triumph over weak minds. It will shew no favour to cowards, nor ever give quarter to the submitting despondent. Nothing but a good *Christian hero* is able to defeat it; and none but the truly magnanimous will ever stand his ground, in hopes of better times.

Many are the melancholy consequences which attend the poor and the needy; yea, so many they are, I am as unable to express them, as I am unwilling to experience them. Who can express to what unaccountable shifts, and sordid extremities some are reduced, through their extreme poverty? Sometimes it afflicts like a judicial fatality, or even a famine itself.

‘ There’s neither corn in *Egypt*, nor money in the land of the living; no sustenance for a poor family; nothing to relieve their necessities, to provide for a livelihood, or to procure so much as one meal’s meat, or the meanest necessary of life, to stop the

‘ mouths of a wife and children, starving for
‘ want.’ And tho’ bread and water would
appease or mitigate their woes, yet money is
wanting to buy bread. Are not these hard
trials? Hard indeed. And what would not
a man do, to silence the murmurings of a
wife, and stop the crying complaints of the
poor, innocent, unthinking babes? Would
not this make a man look about him for
better fortune? But which way he knows
not. Digging he is an entire stranger to,
and to beg he is ashamed. And though he
had the conscience of the unjust steward in
the gospel, yet he wants the opportunity
which he had, and is still at a loss how to
resolve.

Therefore he concludes to fly to divine
providence: and this will move him to the
greatest industry, and oblige him to take
the most laborious pains in his power, or
his prayers. But, alas! the unthinking
children’s complaints will almost discomfit
him of his labour; and create in him no

small uneasiness, dissatisfaction, and discouragement in the greatest efforts of his getting his living in an honest way.

‘ Would not the confinement from
 ‘ drinking what is necessary for the conso-
 ‘ lation of his mind, the comforts of his
 ‘ heart, or the satisfaction of his body, even
 ‘ cause his tongue to cleave to the roof of
 ‘ his mouth? How must the thoughts and
 ‘ desires of him be disturbed, who hath no
 ‘ bread to eat, nor money to buy any;
 ‘ nor, perhaps, so much as a draught of
 ‘ small beer?’

Can any thing be more perplexing to a great mind, than to see himself incapacitated of getting his daily food? and though he would content himself to live upon bread and water, yet bread itself is sometimes wanting.

A man of spirit cannot endure to beg in public; on which account, he too;

too often starves for hunger or thirst in private.

Nothing but a true philosophic consolation, or the pure comforts of divinity, can help a man out in such *calamitous times* as these. Nothing will contribute to our relief in such a case, but our due application to God by prayer.

It was by this *Elijah* was supplied by the ravens. It was by prayer that *Daniel* was preserved from the lion's rage. Great was the effect of *Elias's* prayer, when he prayed that it might not rain: yea, so effectual it was that it rained not for *three years and six months*; and when he prayed again, *the heavens gave rain, and the earth brought forth fruit*.

The regretting consequences of *poverty*, for the most part, appear in the most melancholy characters imaginable; and to some sorts of murmurers 'tis almost intoler-

able. They consider the disadvantages which attend them, by being deprived of good company, and they plainly conceive it discards them almost of human society.

This makes them grieve too much for their misfortunes, and by a dishonourable despair to seclude themselves from better enjoyment. How many instances have we of *despair* in this kind, as well as many tragedies of its fatal consequences? Has it not occasioned many to lay on themselves most violent hands; and by putting a *knife* to their *throat*, a *sword* to their *belly*, a *pistol* to their *head*, or a *rope* about their *neck*, have endeavoured to free themselves from their present calamity? But this is an unrepented crime; and what mercy is in store, may I never have occasion to experience? What will be the future events of cowardly *self-murder*, they that commit it, and He who renders to every man his reward, can best tell: *For who can limit the mercies of the Almighty?*

How many are driven, through insupportable grief, upon their necessities, to the temptation of using unlawful means; and either by *street-robbing*, or going on the *highway*, violently to risque their own lives, as well as take others money from them, for their dishonest support, which is no less than acting their own tragedies in reality upon a fatal exit?

There are some, and I am afraid too many, who, through their *idleness* and *indolence*, fall into *poverty*. Others again, by their vain *prodigality*, have brought themselves into this dissolute condition; and will not so much as call upon GOD to help them, nor exercise their faculties of understanding and industry, nor exert their own power and strength in their own defence; and such as these ought not to be pitied; nor esteemed meet for better conversation, than that of *beggars*, *rake scabees*, *spend-thrifts*, *pick pockets*, and *profligates*. And though they do not prove such coun-

terseits, as to tye up a leg, or lash down an arm, yet they have this to reflect on, that they have disqualified themselves from any noble employment among gentlemen, scholars, or any others of good repute, character and credit, through the oppressive indigencies of their own creating, and miserable exigencies of their mispent fortunes.

But what dismal and deplorable effects does *poverty* sometimes produce, even in the most industrious, as well as the most ingenious men? What regrets, what resentments, what afflicting after thoughts do often rise in a generous soul, to find himself the object of scorn, or the subject of derision, for want of money, or better cloaths, to make a finer figure in the world? What can be of greater concern, or more distracting to a young gentleman, or a scholar, than to be unable to purchase a sufficiency for his being, much less for his well-being? And what adds still more to his misfortune is, that the vulgar will al-

ways be falsely judging of their betters understanding and merit, according to their superficial appearance, apparel, and pockets: as if there were no brains from under a fine periwig, no learning but under fine cloaths, and no understanding in a man, without a pocket full of money.

But what is still worse, he happens to be in debt; and though he is not afraid of a goal, yet this is no small addition to his sorrow; for what through the greatness of his spirit, and what through the justness of his principle, the thoughts of this is more intolerable than all the rest.

Who can describe with what heaviness of heart he is oppressed, when he is ashamed to go where he owes a trifle, which he was obliged to contract out of mere necessity? Or, perhaps, sometimes afraid to meet an old acquaintance, or a school-fellow, because he has not a shilling, nay, not sixpence to spend with him? And if this is

inexpressible, must it not be much more so when he is in fear of a goal, or dying in prison, upon a disability of satisfying his creditors?

Many are the direful consequences which attend the poor and needy; yea, so many are they, that I shall not trouble my reader with any more than I have already recited.

Hunger and thirst, indeed, are two very pressing calamities: yet are they not so terrifying to right reason, when there is not an absolute impossibility of being relieved: as the one is soon satisfied, so the other is soon quenched. So that poverty or want may justly be despised for virtue's sake.

‘ True hunger sweetens the most ordinary entertainment, and is easily gratified without savoury sauces, or luscious dishes. True thirst renders the smallest liquor no less agreeable than the most strong and potent mixtures. A little will

‘ suffice nature, and she takes more pleasure in that which is plain and wholesome, than in all the magnificent varieties, and nice delicacies, at the most voluptuous feasts, or most delicious banquets.’

Necessity cannot be any just plea for an excess, either in eating or drinking against the bounds of moderation. ’Tis true, the body requires nourishment, but no great superfluity.

But far be it from me to pretend to prescribe rules to the world what sort, or how much they are to eat : for though one plain dish might be sufficient to satisfy nature, yet I do not see why those whom the Almighty has endowed with plentiful fortunes, may not justly be allowed as many more as they please, provided they keep within the rules of moderation : for a man may surfeit himself as well with one dish, as he may with a great many ; and therefore I hardly think ’tis so much a crime in

the better sort to have several dishes at their table, as some pretend.

But be that as it will, let those in mean circumstances be content with their condition, and let them consider a little will suffice nature. Let not him who has one wholesome dish at his table, murmur because he has no more ; but let him be thankful, and consider those who have none at all. Nay, let those who have but small-beer and bread not be unthankful, but compare their condition with those that want both. Let not any one repine at his fate, but let him apply it to its right use. *Neither poverty nor riches* are curses of themselves, and 'tis our own faults if they are made so to us.

The true management of an affliction is a duty incumbent upon all that are visited therewith ; and GOD gives us this talent with expectation to have it improved.

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Therefore, let not any one say, he has a hard master; nor pretend to let his *talent*, whether of riches or poverty, *ly hid*, or uncultivated in the earth, lest his LORD should take it from him, and give it to those that know better how to improve it; and, which is still worse, he be cast into *utter darkness, where there shall be weeping and gnashing of teeth*. But rather let him imitate the *good and faithful servant, who, for his faithfulness in a few things, was made ruler over many things; and was immediately received into the joy of his Lord*, Matth. xxv.

Charity is a virtue so diffusive in its nature, that there is no one, though in never so mean circumstances, exempt from it. What though I am so poor, that I cannot spare one farthing to an indigent person, yet it may *ly* in my way to serve him in some other respect: and if I fall short in any thing according to my power, I am as guilty as he that with-holds an alms from

any one he is able to relieve; and then, *how dwelleth the love of God in me?*

Is it not in the power of every one to wish his neighbour well? to put on the bowels of *mercy, loving-kindness, humbleness of mind, to be kindly affectioned one to another, and with brotherly love, as far as in us lyes, in honour to prefer one another?* Is it amiss to *believe all things, hope all things, or to bear with all things?* Does any circumstance of life render us incapable of *loving our enemies, blessing them that curse us, or praying for them that despitefully use us, or persecute us?*

Our blessed Saviour laid down his life for his enemies, and also in such a meek manner, as we find excellently set forth by the apostle *St Peter*, chap. ii. 22, 23, 24. which considered, we may well make *St John's* inference; *Beloved, if God so loved us, so we also ought to love one another.*

Mercy is an excellent, well-meaning, and tender-hearted virtue; the nature and property of which is moderating the violence of wrath and vengeance, keeping it still within the due bounds of reason, honour, and humanity. *Anger*, nor a sword ought not to be put in the hands of a madman: as it was in King *Pharoah's*, when he ordered all the *male children* to be slain as soon as they were born; which, by the contrivance, and tender compassion of the godly midwives, many of their lives were saved.

Observe here the compassion of the tender-hearted midwives, who, to save the innocent babes, ventured the incurrance of the king's displeasure, and thereby endangered their own lives. But this hard-hearted prince, still persisting in his barbarity, and finding his cruelty could not be put in execution by the midwives, he charges his own people to cast all the male-children into the river. But here he is defeated.

again by the compassion of his own daughter, which caused her to contribute to the nourishment of a child in his court, which afterwards proved his destruction, and the deliverance of the children of *Israel*, as is plain in the 1st and 2d chapters of *Exodus*.

You see here, it was through the compassion of this young princess, that *Moses's* life was preserved, though at the same time she believed him to be one of the *Hebrew* children, whom her father had ordered to be destroyed.

Compassion is seated in the most inward and sensible part, as we see, *Gal. iii. 12.* Put on therefore, as the elect of God, holy and beloved, bowels of mercy. And again, *Phil. ii. 1.* Bowels and mercy,

The female sex, being of softer mould, is more pliable and yielding to impressions of pity, than man; and by the strength of fancy, redoubles the horror of any sad ac-

cident; insomuch that God himself; who is the God of mercy, when he would most magnify his own compassion, illustrates it by that of woman, as the highest human instance.

The next branch of *charity* is that of *almsgiving*, which consequently must follow where *bowels of mercy* are concerned, and where they bear so great a sway as they naturally do in the female kind. Not to say any thing more of what the virtuous queen pressed upon her son, *St Paul*, makes mention of an ecclesiastical order of widows, in the primitive times, whose whole ministry was devoted to charity, *1 Tim. ch. i. v. 5.* And again, *Heb. vi. 10.* God promises he will not forget their works of labour and love which they shewed towards his name, in that *they have ministered to the saints, and yet do minister.*

But I am afraid I have dwelt too long upon the other branches of *charity*, to

crave my reader's patience much longer upon this; therefore I shall only beg leave to mention two more examples:

The one is, that of the *box of precious ointment*, the woman in the gospel poured upon our blessed Saviour's feet; and though reproved by some of his apostles, yet highly commended by our Saviour himself.

And the other is, the *poor widow*, who cast the very *last farthing* into the treasury.

However these may be forgot by vain and unthinking man, our blessed Saviour, who took such particular notice of them, will never blot them out of his book of remembrance; nay, he expressly declares, *that where-ever the gospel is preached, this should be told concerning the box of ointment.*

A certain author observes, ' That a virtuous woman's charity is so universally extensive, that it diffuses itself to the

‘ farthest parts, and, like the sun, spreads
‘ all over the world with its cherishing
‘ beams, or kinder influences. Every vir-
‘ tuous person she hears of, is immediately
‘ intitled to her purse. If any one suffers
‘ for conscience-sake, his exigencies are the
‘ greater exercises of her virtues; his po-
‘ verty makes her rich in *good works*, and
‘ causes her but still the more to abound
‘ in her duty.’ And, according to that
expression of the 31st chapter of the *Pro-*
verbs, and the 20th verse, *She stretcheth*
out her hand to the poor, yea, she reacheth
forth her hands to the needy.

She is not contented to give with one
hand only, but so great is her desire to give
plentifully, that she employs them both, in
giving over and above expectation.

In short, no distance of place can out-
reach it, nor length of time can come be-
yond it. It extends to the farthest part of
the earth, and is not bounded on this side.

heaven; for the memorial of it is recorded in the everlasting books above.

Agreeable to that of the apostle, *charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. Therefore, above all things, she puts on charity. To do good, and to distribute, she never forgets; for she knows with such sacrifice God is well pleased.*

She is merciful after her power: if she hath much, she gives plentifully; if she has little, she doth her diligence to give of that little. She gives alms of her goods, and never turns her face from any poor man; on which account, the face of the LORD shall never be turned away from her. She so well knows both the law and the prophecies, that *she doth unto all men, as she would they should do unto her.*

Thus she lays up for herself treasures in heaven, *where neither moth nor rust doth corrupt, nor where thieves do not break through and steal.* She makes herself friends of the *mammon of unrighteousness*: so that when they fail, she shall be received into everlasting glory.

C H A P. VI.

Of her JUSTICE.

CHARITY and *justice* are so near a-kin, that whoever is endowed with the *former*, can hardly be supposed to be a stranger to the *latter*: for he that commands us to put on bowels of compassion, has undoubtedly set up a seat of just judgment in that breast where those bowels have so commanding a power.

This virtuous queen, who had before so recommended to her son the practice of *charity*, as well as *chastity* and *temperance*, now exhorts him to that of *justice*, as we see in the 8th and 9th verses of the 31st chapter of *Proverbs*; *Open thy mouth for the dumb; for the cause of all such as are appointed for destruction. Open thy mouth,*

judge righteously, and plead the-cause of the poor and needy.

'Tis no wonder that she who had been so pressing for assisting the poor and helpless, with the superfluity of his substance, should no less recommend this duty of administering the truest justice, with the most equality, exactness, or impartiality.

Open thy mouth for the dumb : that is, if any one is, through fear, modesty, or ignorance, want of elocution, or any other faculty of address, rendered incapable of speaking for himself, hold not thy tongue upon such weighty occasions, lest the innocent be cast, and for want of an advocate the right be wronged, or the just caused to suffer. Immediately undertake the vindication of his just cause upon thee.

And to silence the petitions either of his eloquent adversary, or the numerous accurate expressions of his learned or artful

counsel, shew thy prudence as well as power or prerogative.

And to give the strongest arguments and plainest demonstration of thy condescending humility, frequent the courts of judicature thyself; let them be honoured with your own presence.

Suppress the accumulations of partial justice, and never spare to speak in defence or favour of the dumb and defenceless.

If strangers, or others, who understand nothing of the laws, are in danger of suffering some considerable damage in body, reputation or estate; and for want of the truest interpreters, faithfullest advocates, or unbiaſſed uncorrupt judges, appear as though they were appointed to destruction: if orphans be like to be oppressed by might, foreigners by malice, or natives by misunderstanding, or want of eloquence to defend themselves in cases of liberty and

property, as well as life and death; then open thy mouth, judge righteously, and plead the cause of the poor and needy.

Seneca observes, that no kingdom, commonwealth, city, or family, can possibly be well governed, or kept in due decorum, nor ever be intitled to a happy estate, unless 'tis governed by divine and human justice; by the former of which we are united to GOD in devotion; and by the latter, we are closely tied to our neighbour in the strongest bonds of mercy and humanity.

We are particularly bound to the love of our great Creator, above all sublunary or terrestrial beings, by whose almighty *fiat*, and omnipotent power and goodness, we were all created; without whose supporting power we should cease to be, much less to be well. Next we are obliged to the *justice of charity* towards our fellow-creatures, and especially our Christian bre-

thren, as well by the law of nature, as that of nations, and civil society; without which, it would be impossible to be tolerably happy in this world, or completely so in the world to come.

Justice and mercy are such signal virtues, sublime and singular qualifications, and illustrious ornaments of crowned heads, as well as inferior ministers, and other subordinate magistrates, or fellow-subjects, that they render any reign, or administration of government, both happy in itself, and transcendently glorious in the eyes of all their beholders. So attracting is their virtue, that, like a *loadstone*, they draw upon a particular kingdom the general admiration of foreign countries; and how much more that of their own natives? May they not unanimously rejoice, with exultation, under the favourable influences and diffusive goodness of their gracious governor, lawful prince, and pacific sovereign.

Upon these, and such like considerations, it was, that this good queen so strenuously urges her son *Solomon*, so pathetically to the practice of these two royal excellencies, and noble endowments of mind; well knowing that no government could long subsist in a firm constitution, or flourishing condition without them.

What more divine or philosophic exhortation to mercy, than is here laid down, could ever be given? And what justice may we not expect, where so much clemency wields the sceptre? What is more agreeable to GOD's own word, than such precepts as we find here recommended, conformable to that of another text of scripture, *What doth the Lord thy God require of thee, but to do justice, love mercy, and walk humbly with thy God?* Again, *Prov. xxix. 14. The king that faithfully judgeth the poor, his throne shall be established for ever.*

Of all which duties, women of all ranks and degrees have appeared so sensibly apprehensive, they have always been solicitous of having them put in execution; and when in their own power, seldom or never fail to execute them to the greatest perfection.

Several instances might be given to prove this assertion; but, for brevity's sake, I shall mention but a few.

What more could *Pilate's* wife do? or what stronger demonstration of justice and mercy was it in her power to give, than appears by her behaviour, when her husband sat upon the seat of judgment, to judge the Lord of the whole universe? she sent unto him, saying, *Have nothing to do with the blood of this just person.*

But this proving insufficient, and our blessed Saviour being condemned, what was it the tender-hearted woman, who fol-

lowed him to the place of execution, would not have done, to have rescued him from the band of soldiers, and insults of the mob? *Luke xxiii. 27. Matth. xxvii. 19.*

But what need I go so far for instances of this kind, when our own age hath been, and still is productive of so many? We need but look back a little, and we shall find justice was never more truly displayed, than has oftener than once appeared under the *petticoat governments*.

But not to be too particular, to trouble my reader, nor name names, which are ungenteel, and might perhaps render this treatise disagreeable to the ladies, let us consider the justice of the fair, in relation to their husbands; and how they discharge themselves when trusted with their fortunes. And I hope it will not be hard to produce a great many of those, to whose care and industry, as well as justice, are owing the well-being of many families, in all ranks

and degrees : but I must be excused particulars in cases of this nature.

I might easily prove by many, nay, too many instances, and plain demonstrations, that not only ladies, but also women of all stations, have been, and, I am afraid, are still ruined and undone, through the injustice and extravagance of their husbands; many of which are apparently evident, and many more would be so, were it not for the frugality and justice of the domestic managers at home.

That many families suffer on this account, is proved beyond all dispute, and plainly manifest to too many beholders; and many more, whose downfall does not yet appear, but through the prudent œconomy of the virtuous ladies, as well as other deserving women, are yet unknown to the world, and for the sake of whom may it ever remain a secret.

I tremble to think how many bawdy taverns are kept upon the spoil of families, and the destruction of ladies, who have frequently been deceived by pretended gentlemen, who have carried on their intrigues by the assistance of common women of the town. And when they have gained their point, and the lady's fortune, as well as person, is at the *sharpers*'s command, then, *My dear honey*, says he, *I must go into my own country, to look after my estate.*

And taking as much money as he thinks fit, to supply his extravagances, leaving the deluded lady little enough, he takes his leave of her, committing her to the care of some pretended friend of his, with a line or two how to direct to him; which very often proves in some remote part, where he has some correspondence, without which he could never have completed his design.

And, in a little time after, he writes to her, as from the place before-mentioned,

with all the indearing expressions a hypocrite can utter; not failing, in the conclusion, to desire an answer; adding withal, that if she cannot remit him some money, he is afraid he must return before his business is half done; for his houses and hedges, and many other things, which she is an entire stranger to, are all out of repair, and much more than he imagined.

And this he does only to try if she has any private funds; well knowing he has already got what money could immediately be called in, according to the contract of matrimony, and the nature of her fortune.

If either through her inability, or good conduct, he is disappointed of his request, the next time he writes, he gives her to understand, that he must come to *London*, and stay there till he has a fresh recruit; when perhaps all this while he has never been out of it; and the houses and hedges which he had to repair, were some taverns,

where he formerly kept his rendezvous; and for a gratuity of former favours, he pays their wine-merchant, repairs their breaches, the decays of the house, and especially the windows, which very often suffer martyrdom.

Neither is this all, for he has several *tally-men* to pay, both for his *own* cloaths, and the *strumpets* who personated his relations, and took upon them fictitious names.

Add to these, his male-acquaintance, which must not be forgot. Perhaps he is one of the nine which often live in a garret; for the conveniences of whom there are three beds placed in so artful a manner, that they can hold a consultation together when all the house is quiet, and lay schemes how they may catch some lady of fortune; who is to be gentleman next day, who skip, and who the coach-man. And his turn being at present served, he must advance money to the assistance of the rest of his

fellow death or rather destruction-hunters; for so they may most properly be called, who seldom fail to destroy the ladies in body and estate; very often bringing rottenness to their bones, and draining them of all the comforts the frugal management of their fortunes would afford them.

All this being done, as far as his cash would reach, he, according to his appointed time, returns to his innocent lady, with all the seeming alacrity imaginable; acquainting her how uneasy he has been while absent from her: but he had this secret satisfaction, that the improvement he was making of his estate, would contribute to her happiness, as well as his own; and that he had only one trip more to make, and then all his desires will be accomplished, which would add no small sweetness to his, and his dear honey's soul.

Thus he stays, till he turns all her effects into money, or gold; and leaving her with

a little to keep her alive, bids her take care of herself till he returns, and then all will be well.

And so indeed it will, for he never intends to see her more; and if she has been wise enough to reserve something to herself, from the hands of him who has been seeking to strip her of all, she may thankfully sit down and say, it is well it is no worse.

However strange this may seem to the innocent ladies, I wish, for their sakes, it was only *romantic*, and out of the power of all the *fair sex*, to give a demonstration. But lest we should still have more of these melancholy instances, let me, with humble submission, intreat them to take care, and know well the character of a gentleman, before they give him any place in their affections, or any room to believe he is ever likely to find the way to their tender hearts, never to be captivated by their personal appearance, completeness of dress, courteous-

ness of behaviour, fine dancing, or singing, or any other superficial graces whatever, though all qualifications very becoming a gentleman, yet are no less acquired by them who daily seek their destruction, namely, *the common bites of the town*, who, like wolves, roaring lions, or devils themselves, go about seeking whom they may devour.

And here I would advise them to give no encouragement to those who are sometimes in the appearance of persons of quality, and perhaps have the assurance, as they think, to set aside all suspicion of their honour, to put on a *star and garter*, and place themselves in a *front* or *side-box* in the *play house*, only with a design, if possible, to attract the eyes of innocent ladies; and if he can but come so near them as to beg a *pinch of snuff* from one of them; or compliment her with one out of his gold-like *snuff-box* (the beauty of which is owing to Mr *Pinchbeck*) he will, perhaps, have the *good manners* (or the *assurance*,

which you will call it) to offer his service to conduct the lady home. And though she has modesty enough to refuse him, he is sure, if he has no other intrigue which is likely to conduce more to his advantage, to keep within sight of her, and see her into her house, though at a distance. And, fifty to one, if by one means or other, he finds not a way to pinch her belly; and either through his own instigation, or some of his fellow death and destruction hunters, does not take an opportunity of carrying her off marrying her, or, which I had almost said is worse, robbing her of her jewels; and, which is the greatest of all, her *chastity*.

The same care ought likewise to be taken even at court; for these *sharpers* have friends in every place of public resort.

And if all this care is to be taken here, there ought a great deal more to be taken at the *masquerades*. And indeed, the only

advice I can give them, to prevent the impositions of a place where faces are all so unlike their own, is never to frequent them : humbly begging their pardon, if they imagine I am persuading them to walk in an ungenteel way : but this will appear no longer genteel, than it is graced with their presence : and when they please, they may, by their absconding it, deprive those *wolves* of this opportunity of devouring the innocent *lambs* ; those *birds of prey*, from the *harmless doves*, the touch of whose garment will consume the ladies softer raiment, as the *eagle's* feathers does that of innocent birds.

Give me leave; therefore, once more to exhort you to beware of such cattle, as I just now observed ; and thou who art just, be so just to thyself, as not to be imposed upon by *mere scoundrels*, who go about in the habits of *fine gentlemen* ; and though they accost you in the most smooth and genteel manner, gratify thy smell with

perfumes, thy sight with a seeming good face, as well as gay apparel; attract thy ears with a musical voice, and seem as though they would worship you, by their wry faces and grimaces, which they are never sparing of when in pursuit of their prey; as thou tenderest thy welfare, give no regard to them, but bid them depart from thee.

He has already given his strength to harlots, by which he must of necessity be infected; and if thou hast any thing to do with him in conjugal affection, thy fine body must consequently be corrupted by his polluted one.

His familiars are either *bawds*, *pimps*, or *whores*; and if thou makest him master of thy fortune, they must be supported thereby, and thy fair self become the ridicule of his *strumpets'* discourse.

And which is worse still, perhaps thou art a lady of the most refined religion;

whereas he has no more in him than a *dray-horse*, or a *wild ass's colt*. Such contrarieties as these must certainly breed discord to the last degree, and such as I hope will never befall any of my fair and courteous readers.

Now, that young ladies may be the better armed against such assaults as I have been mentioning, they must make choice of a prudent conversation; for I would not be understood, from what has been said, to debar them of any innocent company.

GOD never intended the world should be a wilderness; nor the chief inhabitants thereof, as barbarous beasts, to live alone lurking in their dens. *Monks, nuns, and hermits*, who under pretence of sanctity, sequester themselves from all society, are so far from being more holy, or better Christians than others, that they rather seem to have put off human nature, and not to be so much as men. Unclean, filthy per-

sons, almost always love to be in private, and very often chuse neither to see, nor be seen of others. Birds of prey fly always alone; and ravenous brutes come not abroad, till others are retired. Our very senses will tell us, that GOD would have us sociable; and our very natural voice declares the same unto us: for, was every man to immure himself in his own cell, would not our speech, and hearing, and sight be in a great degree lost, as well as our Maker's end frustrated, in giving us those organs and instruments, to qualify us for conversation?

The graces of good men would be in a great measure useless, were they not to deal with some to whom they might distribute them.

The law of man condemneth ingrossers of external goods, and the law of GOD condemneth ingrossers of spiritual good things.

They who study to monopolize all to themselves, undo others.

That the wealthy may never want objects of charity, and opportunities of laying out and improving those talents which are committed to their trust, our great and wise Creator has so contrived it, that the world shall never want poor men.

And again, That those who are rich in grace, may have fit objects and occasions of employing their gifts, he has no less thought fit to supply the world with needy Christians.

'Tis a true maxim, *That every good thing is so much the better as it hath many sharers.* Truth itself intimates as much, when he plainly declares, *'Tis not good for man to be alone.*

Infinite Wisdom hath so dispensed his gifts and graces, that no man is so sterile,

but he has something wherewith to profit others; nor any man so furnished, and fruitful, but he standeth in need of others help.

If the *head* cannot say to the *foot*, I have no need of thee; much less can the *foot* say to the *head*, I have no need of thee.

The very greatest monarch in the whole universe, who seems to have the least want, cannot subsist without the meanest workmen, even them that grind at the mill.

Company is both comfortable and profitable. The *pelican* avoideth other birds, and keepeth alone; but her tone is always sorrowful.

Christians walk more merrily in the way of God's commandments, when they have many fellow-travellers. 'Tis a favour to have a partner, tho' even in misery; and 'tis no small ease and satisfaction to have one to sympathize with us in our sufferings.

The way to prevent those vessels from bursting to pieces, filled with most piercing sorrows, is to give them vent by opening ourselves to others.

Holy *David* seemeth to be very sensible of this ; and the want of such friends extorted these expressions from him ; *My lovers and my friends stand aloof from my sore ; and my kinsmen stand afar off.*

Heman expresses himself to the same purpose, and sighs, rather than sings to the same doleful tune ; *Lover and friend hast thou put far from me ; and mine acquaintance into darknes,* Psalm xxxviii. 11. and lxxxviii. 18.

In short, many are the benefits and advantages that arise from good companions ; but then there is as much evil and disadvantage arising from bad ones.

Many a good Christian would be easily

overthrown by the storms of temptations, were they single and solitary, who resist them with courage, and come off with victory, by being assisted with good companions. But this benefit doth not proceed from every companion; some are like *coals*, which instead of *warming* us, do only *black* or *burn* us.

'Tis better to travel alone, than with a thief. As bad humours infect the blood, so evil men with their *communication corrupt good manners*.

Melancholy as it is, it is better to be alone, than with those *that ly in wait for our blood*. And who in his senses will knowingly go with them, that will lead him into by-paths to his ruin?

God did not like that *Adam* should be alone, but intended him a companion, yet it was such a one as *might be a help meet for him*. Beasts were not fit companions for.

Adam; nor those whom God calleth and counteth beasts, for Christians.

I care not for living with him that hath more skill in his meat than his mind, was the answer of *Cato*, when desired of a voluptuous wretch, that he might live with him.

Great care ought to be taken in the choice of our companions; for they will either be great helps, or great hinderances, according as the choice is right or wrong.

We cannot converse with any thing, but it insensibly assimilates us to its own predominant quality. *Waters* vary their *taste* according to the *veins* of the *soil* through which they slide. *Beasts* alter their *natures* according to the *climate* in which they live; and *men* are apt to be changed for the better or worse, according to the *conditions* of them with whom they converse.

Our future *good* or *evil* depends so much

on the *election* of our companions, that it appears to be one of the weightiest actions of our whole lives.

St *Chrysoftom* observes, If men, good and bad, be joined together in a special band of society, they either quickly part, or usually become alike. It was upon this account, that the mother of *Alexander*, the twenty-sixth emperor of *Rome*, kept a guard of men continually about him, that vicious persons might not come to him to corrupt him.

They who make a bad choice, are in a double danger of sin and suffering. First they are in danger of being drawn to sin. 'Tis ill and unwholesome to breathe in an infectious air. Looking glasses that are transparent and clean, are quickly obscured and made dim with the foul breath that blows upon them. They that dwell in *Æthiopia*, quickly change their skins into a black colour; but no *Æthiopian* changes

his skin white, by living in another climate. The river *Hypanis*, famous for the sweetness of its water, was poisoned by receiving the bitter waters of the fountain *Erampes*. It was with living among them whose tongues were tipp'd with such language, that *Joseph* learned the court-pharse; that is, *to swear by the life of Pharoah*. It was by associating with uncircumcised *Achish*, that *David* was brought to feign himself frantic, and to dissemble, as if he could have fought against God's favourites, and sheathed his sword in the bowels of his friends. It was *Peter's* needlessly thrusting himself among the high-priest's servants, that made him with a curse and an oath to deny his Lord and Master.

Men come in time to speak the wicked language and cursed dialect of the country and company in which they dwell. *Make no friendship with an angry man, and with a furious man thou shalt not go*, saith the wise man. And the reason why he gives

us this caution, is, *lest we should learn his ways, and get a snare to our souls.* 'Tis too common for the love of friends, to create a love for their faults; and sometimes by getting what we call a friend, we get a snare. The only way to avoid the contagion of sin, is to avoid all needless communication with sinners. He who walks much in the sun, is tanned insensibly. Wicked men are more likely to make us worse, than we to make them better. *Egypt* brought *Israel* to offer sacrifice to their *false* gods; but *Israel* could not bring *Egypt* to worship the *true* God. Lewd men are continual weights, pressing down others to wickedness.

'Tis natural for men to put on the fashions, be they never so wicked, of the country or company wherein they abide. Who lives among the *Dutch*, that doth not learn to drink? or in *France*, and are not fantastical? or in *Spain*, and become not proud? or in *Venice*, that grow not lecherous? The mind, like *Jacob's* sheep, receives the tinc-

ture and colour of those objects that are present to it. Sin is to the soul as a gangrene is to the body, which no sooner seizes one part, but it quickly spreads and infects the other parts which are near it. *A little leaven leaveneth the whole lump*; and especially if it be the *leaven of error*, or *scandal*. Sinners are plague-fores, that convey the contagion to all they converse with. A little *wormwood* will bitter much *honey*; and a small matter of *gentian* will make a great deal of bitter infusion. The unclean leprous person, under the *law*, tainted where-ever he touched; on which account God would have him distinguished, by his bald head, and his habitation apart, that all men should avoid him. God forbids *Israel* to make a covenant with the *Canaanites*; and what was the reason of it, but for fear of being corrupted by them?

Great is the prevalency of evil patterns. Evil precepts persuade, but evil patterns in a manner compel men to sin. 'Tis too

common to sin for company, and that bitter cup is too much put about, and handed from one to another. Evil company must at least abate the good in those that frequent it, because the *herb of grace* cannot possibly thrive in such a cold soil. How is it to be supposed that good corn should ever grow to perfection, which is compassed about with weeds? What good will cordials or restoratives do to the natural body, whilst it aboundeth with ill humours? Ordinances and duties can have no great effect as to our spiritual welfare, whilst we are distempered with such noxious inmates, as the conversation of lewd and profligate sinners.

'Tis difficult beyond expression to keep God's commandments and evil company at the same time: therefore, when *David* had resolved to confine himself to the love of them, and to live in obedience to them, he thoroughly resolves to shake off all wicked companions: *Depart from me, ye workers*

of iniquity, for I will keep the commandments of my God, Psalm cxix. 115. As if he had said, Be it known unto you, O sinners, that I have made a covenant with the Almighty; and I like his commandments so well, that I am resolved to give myself up to them, and to walk in conformity to them in all things; which I can never do, unless you depart; for you are like strumpets, who will steal away the love from the true wife: I cannot do my duty as I ought, whilst you abide in my presence; therefore, Depart from me, ye workers of iniquity, for I will keep the commandments of my God.

It would be endless to enumerate the ill consequences that attend the conversation of wicked men; and whoever frequents their company, are in danger of suffering with them, whether they follow their vices or no. The wheat hath many a blow for being among the chaff. The gold would not be put into the fire, was it not for the dross with which it is mingled. GOD hates

sinners so much, that even his own people being among them, have suffered temporally with them.

Lot chose *Sodom* for a pleasant habitation; but what did he get by it, when he was captivated with its inhabitants, and afterwards forced to leave that wealth, which drew him to love it, to the destroying flames? *Josiah*, though remarkable for his piety, was not spared, when he joined with the *Affyrians*, but his league with them cost him his life. The very heathens had some sense how unsafe it was to associate with the vicious. A true instance of this we have when *Bias* was in a ship among a wicked crew, and a storm arising, they cried aloud for mercy; he bid them hold their peace, and not let the gods know they were there, lest the ship should be sunk, and all perish for their sakes. They who would not shipwreck themselves, must decline the company of wicked men. The *Psalmist* durst not be so familiar as to eat of their dainties, nor

drink of their cups, lest he should fare like them. Therefore the only way not to suffer with men of an ill character, is to take heed not to sit with them. The choice of companions will, in a great measure, discover any one's condition. It is a *Spanish* proverb, *Dime con quien andis y dezirte he quien eres*; Tell me with whom thou goest, and I will tell thee what thou art. *Augustus Caesar* found out the temper of his two daughters, by observing their company at a public shew, where much people were present; at which his daughter *Livia* discoursed with grave and prudent senators; and his daughter *Julia* joined with loose and riotous persons. The *Lacedemonians* enquired after the dispositions of their children sent abroad to school, and only demanded of their masters to what playfellows they were linked; whether those who were studious, or those who were wanton and vicious.

But to be brief, this world is an inn,

and all men are, in some sense, pilgrims and strangers in it. Here we are assured we have no abiding place, therefore the company we enquire after, or delight to travel with, will plainly declare whether we are going towards heaven or hell. A wicked man will not desire the company of them who walk in a contrary way, nor a righteous man delight in their society who go cross their journey. They who walk together, are supposed to have one will, because they have one way. If the proverb be true, *That birds of a feather flock together*, this should be an occasion for every one who values his character, to make choice of good company. *Magpies* have no business among *nightingales*, *wrens* among *eagles*, nor *geese* among *swans*.

Society is very powerful and attractive, and subject to draw those of the same kidney together, with as strong an affection and sympathy as the *loadstone* gathers up the *needle*. And to say nothing of the in-

fluence it has upon those that traffic abroad, doth it not daily appear among the merchants, &c. upon the *Royal Exchange*? The *English, Scotch, Irish, Dutch*, and all flocking together in their several walks; sometimes conferring with one another, about buying and selling their goods; and sometimes spreading false news, in order to raise their own stocks. 'Tis equally the same among *lawyers* every term at *Westminster-hall*, who get their living by it. And it may justly be said to couch a reflection upon our divisions, factions, and parties. Some people go to church, some to the conventicle, and others are above going to either; as if there were no God at all to be worshipped: and so *birds of a feather still flock together*, as long as they have wings to fly.

From what has been said, it plainly appears, Men may be justly supposed to be such as they themselves chuse to converse with: and from whence persons of all ranks

and degrees may learn to pay a due respect to their superiors, as well as keep their inferiors at a distance. How scandalous would it be for lords to mix themselves with their servants; or ladies to be familiar with their pages? and neither is it tolerable that such mean fellows should either insult their masters, or abuse their mistresses. 'Tis very indiscreet in a young lady, to make her chamber-maid so much her favourite, as to become *hail fellow, well met*. In short, 'tis a scandal for persons of quality to keep company with scoundrels on any account, except in cases of necessity; because it often breeds ill blood in families. Whores and rogues will meet together still, notwithstanding all that the *societies for reformation of manners* can do to prevent them. And to say nothing of the gossips who backbite their *neighbours*, there is a society of *sharpers*, a society of *Newgate-birds*, a society of *anythingarians*, a society of *occasional conformists*, and a society of *dog-stealers*. What is more common than to meet with

a knot of knaves got together at *nine-pins* in public, or at *all-fours* in private? a pack of rakes at a tavern, or a pack of *gamesters* at the *groom-porter's*, who, like birds of prey, attend the carcases of the cullies, and all sympathize, and amicably agree in the decoy? One fop admires another; one *fool* loves the company of another; and one 'blockhead' is pleased with the assurance, conceit, and affectation of another. Some men chuse to live in wedlock; some chuse to live upon the common; some delight to keep mistresses, and others keep men: some women get their bread by obliging of men; and, which is worse still, some men live by obliging one another.

C H A P. VII.

Of her EDUCATION.

ON this it is that the happiness and misery of most in a great measure depend. By *Education*, I do not mean that which they ought to have instilled into them from their infancy; our church has already furnished us with rules sufficient for that purpose; or if it has not, I shall leave it to the divines to judge in that case, as being most fit to make up the deficiency, if there is any. But my present business is to shew, as far as lyes in my power, what young ladies are to be employed in, to render them least obnoxious to *temptation*, and most conformable to, or most becoming the end of their creation; most conducive to their being and well-being in this

world, and most likely to entitle them to happiness in the world to come.

Let us look into the 31st chapter of *Proverbs*, and 2d verse, and observe the expressions of King Solomon's mother, concerning her son's education :

What, my son ? and what, the son of my womb, and what, the son of my vows ? &c.

This virtuous queen speaks the most natural sentiments of her soul, with no small eagerness and vehemence of passion and affection for her son ; with the most pressing earnestness of concern for his prosperity and welfare for the time to come. *Hear your mother, my love and delight, and give ear unto her with the most diligent attention. What, my dear child, my only son, and the sole heir to your father's glory, as well as estate ! the child that I carefully bare of my own body ! the child of my vows, prayers and desires, whom I begged of God to give*

me as the greatest blessing from heaven ! I know not how to express the care and tenderness I have for your sacred person, as well as good education. And, O that I had words sufficient to instruct your tender mind in all manner of virtues, that so you might be made happy according to the full extent of my wishes !

And, indeed, this exhortation should be used by all parents to their children. What greater comfort can any parent ask, than to imitate the virtues of their fathers or mothers ; and, as they grow up, to learn true wisdom and religion, by their glorious examples.

As if this queen had said, I was confined some months in carrying you in my womb, and underwent no small pain in bringing you into this world : I have suffered natural hardships of body, as well as political pains of mind for your safe delivery : which considered, what request can you deny, Great

Sir ! born to empire and dominion ? for whom I sent so many petitions to heaven, before ever you saw the face of the earth ; and for whom I will not cease to continue my devotion, that you may live to be a man ; a wise and gracious king, accomplished with the most princely endowments, and divine excellencies ; so that at last you may be crowned with universal renown, the greatest applause, and most everlasting acclamations of joy, when you come to take possession of your legal and royal sceptre, and your paternal kingdoms. Hearken to my advice then, which will the better qualify you to ascend the throne of your ancestors, with the least popular opposition or reflection.

These, or such passionate expressions of love, are supposed by some writers to flow from the mouth of *Queen Bathsheba*, with an intent to reclaim her son *Solomon*, when she perceived in him some vicious inclination, by which he staggered his manhood,

by taking ill courses, and delighting in the conversation of lewd and dissolute women. But it is more probable she began this in his infancy; and that she did not fail giving it him, during his innocent and untainted years; before he could possibly be corrupted by either filthy thoughts, wicked words, or worse actions. And out of tenderness and concern for his well-doing and living virtuously in the world, she lays before him in his minority three or four of the most momentous precepts of human life, as well as the most proper for a prince; hoping he might continue to practise them no less faithfully in his majority, as never to forget his duty either to GOD or man afterwards.

And most excellent and wise was this her exhortation. Here is the most remarkable passion of a loving mother, wrought up to the highest pitch of pathology, as well as the most feeling eloquence. And this is no less a tender and pressing repetition of a natural duty incumbent upon mothers, in

all ranks and degrees, from the highest to the lowest, and no less plausibly inculcated in behalf of their children, to give them good education, and to season their younger years with everlasting principles of moral honesty and virtue, as well as religion. And indeed, a pious and instructive mother, is a complete volume of virtue and goodness to her observant children; and they need no plainer *book* to learn them perfectly their lessons to the utmost degree of duty, as well as devoutness and obedience.

From hence appears the necessity of preparing for the early education of children; and that it is never *too soon* for them to learn *good*. *Instruction* is as necessary as *nutrition*, or their *daily food*; the one to support life, the other to adorn it, or make it easy and happy. No less care should be taken in bringing them up, than is taken in bringing them forth. Nature of itself is blind and dull, or at the best but dim-sighted, and therefore must needs be po-

lished by art to enlighten it. It is like a barren field that wants cultivating, which never grows better without tillage. 'Tis this that prevents the growing of tares, as well as briars, thorns, thistles, or any other weeds, or noxious plants. The best natural parts are of themselves imperfect without learning. 'Tis good discipline, and acquired knowledge, that must bring us to any great perfection. There are no surer foundations of virtue and honour, or of our future happiness, than may be laid in our cradles, and raised up in the arms of our nurses. *Plutarch* observes, the beginning, middle, and end of a happy life consisteth in good education. It keeps youth from disobedience, preserves them from corruptions, and prevents their contracting ill habits.

But, to be more particular in relation to the young ladies; who having made choice of some prudent conversation, the next thing they are to pursue, in order

to their preservation, is some innocent employ, of which there are many. And as I am first to observe those in a superior rank, I would willingly adapt to them what is most becoming them, as well as ingenious, and worth their time. The first of which is to be given to the offices of piety, which in this place I shall barely mention ; in the intervals of which there are divers others, by which they may not unusefully fill up the vacancy of their time. Now, among many others, I would recommend *needle-work, writing, languages, music, and moderate dancing* ; but more particularly the *art of oeconomy, and household managery* ; as being a business most proper for their sex ; and though they are never so wealthy and great, the knowledge of it will be of excellent use to them ; and the theory of it in their father's house, will be of singular service when they come to their own.

There are many more parts of *knowledge*, useful for civil as well as divine life, the

improvement of which is a rational employment. I shall not particularize any of them, but leave it to every one's choice to employ themselves in which are most agreeable to their genius, or conducive to their inclinations.

But there are some mothers who would willingly be thought careful and indulgent, and yet very rarely send their children to *school*, except that of *dancing*; and such as *writing, reading, accounts, needle-work*, and other commendable employments, as well as the rudiments of religion, or instructions of the fundamentals of Christianity, are quite laid aside by them: these are by no means to be imitated. And though *dancing*, of itself, be a very commendable, genteel qualification, for either young ladies, or gentlemen, and, I think, I may venture to say, perfectly innocent; yet it may, like many other innocent things, be made sinful. And I hope most of both young and old ladies in this age, have too great a value

for, the instruction of their heads, than to spend all their time in the education of their heels. Nothing, I think, is more genteel, than to see a fine lady and a gentleman dance together; nor any thing more becoming, than to *keep time* with a *musical instrument*. St John the Baptist lost his head, I know, at a *dancing-bout*; and I am persuaded, he would not have saved it, if there had never been any *dancing* in the world. I suppose this was not without *music* neither; and if that be still commendable, why is *dancing* to be condemned on that account? David bids us *praise God in the dance*; by which we are not to understand it as a Christian duty, but rather an innocent recreation, the moderate performance of which, as other innocent ones, are, in some measure, praise-worthy.

I could say a great deal more in either the praise or dispraise of *dancing*: but, as I suppose this *treatise* may come into the hands of ladies and others of different

opinions, lest I should offend any of my readers, and especially in so trifling an article as *dancing*, I shall leave it to every one's choice whether they will dance or no; only begging, they that use it may not abuse it, by spending too much time, either in learning it, or pursuing it, when learned.

But I am informed of another sort of mothers, and I am very sorry for the ladies sakes to hear it, that actually infuse ill principles into their children; and, which concerns me more, still it is more particularly levelled against the females; and that instead of virtues, they bring them up to nothing but some barren or base observations of the *tea-table*; so that by their bad examples, there they are often gossiping, back-biting, and disturbing the peace of their neighbourhood, over that unhealthful liquor (as my author calls it), where all the false stories of the town come to be scandalously recounted, with ridicule, banter,

and barbarity, while they are immoderately drinking hot or cold *tea*, to the great detriment and defamation of absent persons, as well as the prejudice both of the public, and their own private welfare; and that all such gossips are esteemed either the greatest inventors of slander, or the veriest rehearsers of lies. And, in the mean time, the children have no better lesson but only to take care of the *silver kettle*, the *golden pot*, and the *china dishes*, as they would of their lives; for fear of breaking them, and souring their immoral conversation the next merry-meeting at breakfast.

But I hope better things from all my courteous readers, and that common fame may prove a common liar. But to be a little particular upon the *tea-table*.

The *tea-table*, simply considered, is altogether harmless, and the right managing it is a becoming qualification for a young lady; and as the theory of other domestic

virtues are enough for her tender years, it is requisite she should be skilled in the practice of this. Care and diligence are every one's duty; and can there be any thing more worthy a young lady's care, and good œconomy, than a silver tea-kettle, or a gold pot? Is any one's hands more fit to handle *china* dishes, than the soft ones of a fair lady? Could any liquor be more becoming her innocence, than that innocent one of *tea*? Can any banquet be more becoming her sweetness, than that *tea* sweetened with fine loaf-sugar? Can any thing be less prejudicial to a family, than the moderate use of it? And it is so far from detrimmenting the public, that it redounds to their advantage. Doth not many a one get an honest living by buying and selling it? And, as I before observed, many a tradesman gets by his wife's frugal managing it, and many more are employed to make and sell the ingredients or utensils belonging to it. And, to name no more, does not the mariners get immense sums by it?

And it is of no small advantage to some merchants.

But then, say some, there is a great deal of gossiping over the *tea-table*; and, which is worse, false stories, and railing against their neighbours. And all I can say for that, is to desire them to leave them off; or at least refrain the use of them at that place, which I would have preserved for the virtuous and fine ladies, who can find discourse more agreeable to it. And if they will not be admonished, but persist in their irregularities in the abuse of it, I will do what lyes in my power, for others who are deserving of it, to have all those who are not so, excluded from it.

But to be more serious: if any place of resort must be deemed ill, because wicked people frequent them, and to talk of things not only indecent, and contrary to their intent, but also unbecoming Christians in any place, we may, at this rate, rail against

the structure of *St Paul's* church, because there are many assignations made, which I am afraid are not always the best. I know there is a difference between a place dedicated to divine service, and one that is simply of itself neither *good* nor *evil*; but the argument will hold equally good for them both, only taking the one in a spiritual sense, and the other in a moral. But admit *tea-drinking* were laid aside, and there were no more resort to the *tea-table*, yet tatlers will be tatlers still; and they would no less inveigh against their neighbours over any other liquor: but it is very probable they might get a habit of drinking something that might occasion them to rail more.

But I must beg leave to be more serious still upon the education of the young ladies: for, according to the wise sentiments of the philosophers of old, as well as our modern divines, it is the chief foundation for their future happiness: and it is the

greatest duty of Christian parents, next to their own everlasting salvation. Children ought to be trained up to learning, religion, and morality: for as they are brought up, so will they end their days, according to the Holy Scriptures, either miserably vicious, or happily virtuous, in the end of their lives. As the plant is impregnated at first, so will the tree prove afterwards, and accordingly produce the same fruit. Therefore instruction will be absolutely necessary for the melioration of nature, as well as rectifying their manners. .

1st, By shewing them how to honour, worship, and glorify God, who suffers no evil to go unpunished through his justice, nor no good unrewarded through his special grace and favour, which must always be implored either for their assistance in the one, or preservation as to the other, in all their undertakings and performances.

2^{dly}, By teaching them how to transport

their love of temporal things, as honour, beauty, riches, pleasure, and the like, to that of eternal satisfactions, with contempt, in comparison of wisdom, knowledge, and virtue; which can only entitle them to true tranquillity in their life-time, and permanent glory after death.

3dly, By letting them know, through other men's misfortunes, how to shun the dangers of vice and disobedience, in pride, lust, idleness, or keeping ill company, at the peril of their own souls and bodies; that they may imprint upon their pliant hearts a becoming modesty and humiliation of spirit; which is the only preservative against such juvenile contagions, or corruptions of virtue.

4thly, By infusing into their virgin-minds the most pure precepts of prudence and piety; how to avoid luxury or prophaneness in discourse, uncivil choler, unmannerly passion, or impatience in conversa-

tion, whereby their behaviour may be deemed not only dishonest and disagreeable, but also disingenuous and dishonourable.

5thly, By setting before their eyes the good and bad examples of virtue and vice, in reading true histories; that they may learn to follow the former, and forsake the latter, for their own welfare, prosperity, and preservation; according to the rules of *good breeding*, and *genteel behaviour*; and, in all likelihood, worthy the imitation of their youth.

And, lastly, by informing their understandings, in giving them the best lessons of industry, discretion, and frugality: how their bodies were naturally formed for labour, as well as framed for *pleasure*, that they may thereby undertake some profitable employment of getting their bread by their honest endeavours, and make their lives happy to posterity. Admonition is no less necessary for their better instruction.

Youth is active, vehement and vigorous, but very apt to stumble on the threshold of virtue, for want of good advice. They are giddy-brain'd and forgetful, and must be often told of their duty. To make them tread their paths aright, according to their glorious ancestors, their steps must be inculcated in their minds. Promises are no less proper motives for their applications to learning : they are the most powerful and persuasive argument to *goodness*. Nothing draws youth more to the study of glory than commendation. The holy Scripture abounds with encouragements of this nature. God himself promises eternal life and happiness, for the reward of their perseverance in justice, uprightness, and integrity. *Horace* presses a young man to go on with joy, whither he is led by the vein of virtue, promising he shall reap the advantage of his industrious deserts. *Plautus* stipulates the same extraordinary recompence of his labour and lucubrations. Nothing is more necessary than praises and threatnings, if

discreetly made use of, for the education of children, either as a terror to *evil*, or a titillation to *good works*. Children expect to be commended when they do well, as an encouragement of doing and deserving to do better. *Ovid* observes, that glory gives vigour to the mind ; and the love of praise makes the heart resolutely ready to undertake wonders. *Quintilian* advises, that industrious youths may be exceedingly praised for their laudable improvements, and the slothful ignominiously dispraised for their fordid negligences, or obstinacy. And if all this will not do to make them mend their lives, nor induce them to put in practice the good admonitions that are given them, then good discipline, discreet correction, or severe chastisement, must be exercised, to reform their disingenuous childhood. By all which it appears, that the chief end of their studies must be strictly regulated by their superiors' directions.

Aristotle does not only recommend in ge-

neral, but particularly prescribes, that all children of the most ordinary capacity should diligently learn *grammar, bodily exercise, music and painting*; because, without *grammatical knowledge* he affirms, no business can be well done, which depends upon *speaking, reading, and writing* exactly, fit for common dealing, and modern commerce.

There are some manly studies, only fit for males; but why ingenious females should be abridg'd of any sort of learning, languages, or philosophy, I cannot see any great reason can be alledged for it, save only an ill custom. Have not they the same rational souls, as good natural parts, and as quick understandings as most of men? Certainly if any thing could, this would make them better women, and more able to maintain their religion, which our *masculine Atheists* say is owing to their impotence; and that it is only an imposition upon their easy and credulous tempers, on which ac-

count they are pleased to allow them the inclosure of it : wherein they sufficiently shew their contempt of piety ; and at the same time give a greater honour to the other sex than they intend, by confessing it more capable of assimilation to the supreme goodness, and of the renewal of God's image ; for to that all piety is design'd.

I say, *learning*, join'd to those two sensible passions of *fear* and *love*, of which the female sex are so eminent for their pungency, would enable them to vindicate the practice of their religion, beyond the cavils of all the daring Atheists, and convince all fools of their error, *who say in their heart, there is no God.*

I could name several of the ancient philosophers, who not only commend this practice, but taught it to their female children themselves. But I fear I have dwelt too long upon this subject already ; so I shall say a word or two in relation to *Music*, and so

conclude this head. *Music* will highly conduce to their satisfaction, as well as serve to solace or recreate their minds after the fatigue of either their heads or bodies, with its innocent mirth, and reviving harmony. *Music* is by some called, *the voice of Love*. It is what the learned and pious Bishop *Beveridge* prefer'd before all other recreation; and concludes, that there must be something extraordinary in it, by holy *David's*, making use of it, to drive the evil spirit from *Saul*, and bring the good one upon himself. And when this holy king seems to be in the utmost transports of praise, he recommends to us all manner of *music*.

I might say a great deal more in the commendation of *music*: but I consider they who like it will need nothing to persuade them to it; and they who like it not, may, if they please, let it alone: for since it cannot be call'd a duty incumbent upon Christians, I shall not pretend to constrain any one to the frequent use of it.

C H A P. VIII.

Of her RELIGION.

SOME derive *Religion* from *relegando* to remove or sever from one; some from *relegendo*, to read again, or gather together again; some from *religando*, to tie hard or to bind fast; and others from *relinquendo*, to leave or to forsake; all which are pertinent enough to *Religion*. But not to trouble my reader with any farther explanation of these words, which would be very little to my present purpose, I shall rather take it in the sense the learned Bishop Beveridge takes it in; that is, *to worship the true God in a true manner*. ‘ There
‘ is a certain thing, called *Religion*, going
‘ up and down the world, *as one observes*,
‘ which, how pressed soever it be, loseth
‘ not its being. He who is an infinite good,

as well as an Infinite God ; who is infinite in attributes, as well as infinite in essence, and who hath bowels of mercy, as well as beams of glory, hath not left it without a witness more or less, sooner or later, living or dying. The reason, saith *Basil*, why *Julian*, and all other apostates slight it, is, because they do not understand it.' And I think I may venture to say, the reason why, they do not understand it, is for want of practising it. Most of the learned, if not all, have found, that the notion of God and religion, is the *first* engraven in, and the *last* defaced out of the minds of men. The sacred scripture proves its own divinity. The *Christian religion*, as *Justinian* and the *Civilians* truly say, is the general and universal law of nations. And the most barbarous people in the world have often made laws to put such to death, as denied all religion.' But where the most refined one should be most predominant, there are no such laws ; so that the enemies of it have

liberty not only to deny it, but barefacedly to ridicule it with the satyr of the most diabolical and blasphemous pen. And indeed, those who pretend to be professors of it, seem to be content with the bare profession, leaving the practice of it to those who are least able to defend it; such as poor, illiterate men, or weak women: as tho' it were below, or unbecoming their parts and learning; or as if they were too witty to suffer themselves to learn the fear of God, which is the truest wisdom, and to depart from iniquity, which is their greatest understanding.

Atheism is a sin the devil himself is not guilty of; and time will come when all must confess the being of a God; and those who deny him under the enjoyment of his blessings, must be forced to own him when they go hence; for into the place where they are going, there is not one *Atheist*. Whoever heard of an *Atheist* in *Hell*? or whoever read of a *devil*, that doth

not *fear and tremble*? Alas! his faith is but a very slavish one, but better it is than none at all; and tho' I can scarce call a servile faith a saving one, yet 'tis very possible it may lead us to it. A servant who has no love for his master, may, thro' fear, do his master's business, on which account his master may shew him some marks of respect; which the servant no sooner perceives, but he is constrained to love, and so willingly obeys his commands, as much out of pure love, as he did before out of a slavish fear: and if this holds good in a moral sense, I see no reason why it should not as well be so in a divine one.

To treat of all the branches of *Religion* is not at all agreeable to my present undertaking, because I have already treated upon some; neither would it be necessary, since there are so many treatises extant on the same subject: yet I shall, the more closely to adapt it to my female readers, observe the property women have to it, not only as

it is their advantage, but because they have somewhat more of pre-disposition towards it in their native tempers. GOD's laws, which are the rule of piety, have this common with men's, that they are inforced upon us both by the proposals of punishments and rewards, by which means two of our most sensible passions are engag'd, *fear* and *love*; of both which, as I before observed, the *females* are eminent for their pungency, and consequently better prepar'd for the impressions of religion. And notwithstanding all the atheistical banters, they have so little reason to be asham'd of them, as the author of the *Ladies Calling* observes, ' That they
' ought rather to glory in them, and most
' gratefully to celebrate the goodness of
' GOD, who as he *brings light out of*
' *darkness*, so converts their natural infirmities into a means of spiritual strength,
' makes the impotency of their nature subservient to the operation of grace, and by
' consecrating their very passions makes
' even those *Gibeonites* serviceable to the

‘ tabernacle : but then they are to remem-
‘ ber, the greater is their obligation to
‘ comply with this design of GOD’s, to let
‘ their passions run in the channels he has
‘ cut for them ; so to confine their *fear* and
‘ *love* to spiritual objects, that they make
‘ no inordinate eruptions to any thing else.’

The fear of the Lord is the beginning of wisdom, and the great foundation of all those above-mention’d virtues in this essay ; virtues which are not at all in those who have no devout sense of their Maker, or else such as are very imperfect, varying as their several passions over-rule their minds, sway their spirits, gratify their fancies, or govern their inclinations. But a religious lady delights wholly in the divine law, and sincerely professes this religious fear to such a pitch, that she values herself for nothing so much as her devotion in the beauty of holiness, of which she herself is the liveliest ornament ; insomuch that her virtues recom-

mend religion to others, and religion itself is honour'd by her excellent virtues.

Her pious example makes others profelytes; and they cannot but praise her for her conversation. This *fear* is not only *the beginning of all wisdom*, but likewise the *grand foundation of all religion*, as well as the *consummation of faith, hope, and charity*, in full perfection.

Away, then, with all dubious *deists*, or *atheistical eternalizers of matter*, which was made out of nothing. It is a flat contradiction in terms, that any thing should make itself; who then can be so foolish, as to deny the being of a GOD? Woman may very justly be said to serve her Maker much better than man, as hath been proved almost in every page of this book; and not only by that, but also by the Holy Scripture itself: nay, which is more still, those who take all imaginable pains to cavil against her, acknowledge her to have a great deal

more religion in her than man. These are the words of him who published a book called, *The art of knowing women* : and indeed, if I am any judge in the case, he seems to know very little more of them than what he has just now mentioned. It would not at all be material, in this place, fully to answer this monstrous piece of railery ; but to let the Fair Sex see how they are trampled upon by those who ought to adore them, and withal that they may not be cast down by the calumnies and banters of ill-natured, ill-principled men, who, perhaps, may be called *wits*, by those of as uncharitable dispositions as themselves ; I say, to let the ladies see how they are imposed upon in this most ridiculous *treatise*, as well as to shew them the author's weakness, I shall give a short narrative how he proceeds, and this briefly as I can.

He pretends to represent their virtues and vices under twenty heads, which would

not be proper to particularize in this place. In the conclusion of his title page, he calls his *book*, *A satirical collection*; and a very proper name indeed. In his chapter of the *ideas of woman*, he tells us, *She is an evil which is become absolutely necessary to him*. Thus he charges the Almighty with making an *evil*, when he himself saw that all the creation was *good*. Next, to shew his own weakness, he acknowledges himself *a slave to her*: to prove which, after some *French* words put into verse, because he has no more to say to the purpose, he goes into *Spain* for a saying, which none but himself would go over the *door-threshold* for. The words in *English* are as follows:

*Man is fire, woman tow,
Satan still at hand to blow.*

He concludes his first chapter with another story from *Spain*, which gives us an account of another *Spaniard's* beating his wife with a *rope's-end*; and this is what he calls, *giving a woman rope enough*.

Next he makes use of several fictitious names, that he may not want objects to level his own vices upon. Then he lays *falsehood* on one, *hatred* on another; *envy* and *malice* on another; *covetousness* on another; *breach of secrecy* on another: and so he goes on, till it plainly appears he is guilty of all those crimes he charges them with. He has already acknowledged *impiety* not to be a female vice; and now he tells you, *They go to church only to shew themselves, their fine cloaths, or for some other end than to do their duty.* In treating upon several vices, he, to make the ignorant believe him, pretends, in every conclusion, he could give many convincing *proofs* of the woman's being most guilty of those crimes, which his own words prove to be the very sins which reign in his own breast. Nay, sometimes he tells you, *he will give instances by thousands*; but the only one he gives us all this while is when he treats upon *secrecy*; and that is how *Samson* was betrayed by his mistress *Dalilah*. He tells us he is contented

with this one, and so he thinks all his readers must be so too. These and such like, are what our author calls *The art of knowing woman*.

But notwithstanding all this gentleman's pretensions to *the art of this knowledge*, I think it would be better for him to learn to know himself. 'Tis a true and a principal vocation for every man to employ his thoughts upon himself: the most excellent and divine counsel, the best and most profitable lesson of all others, is to study and learn to know ourselves. This is the highway to whatsoever is good, this will prove the fountain and foundation of all wisdom. It is as necessary for man to learn to know himself, as it is natural unto him to think nature has enjoined this work unto all; and to meditate and entertain our thoughts therein is a thing most highly commendable, and above all things else to be pursued. Every thing in the world exhorts us to the knowledge of ourselves. GOD eter-

nally, and without intermission, beholdeth, considereth, and knoweth himself. The world hath all the lights thereof contracted and united within itself, and the eye open to see and behold itself. What folly and madness is it, therefore, for man to be careless about this knowledge of himself, when he pretends to contain the whole universe; to know all things, to controul, and to judge? Doth he not, while he thus goeth about to make himself skilful and a judge of nature, prove himself the greatest fool in the world; he becomes of all others the most beggarly, most vain and miserable, as well as the most proud and arrogant. Look therefore into thyself; spare no pains to know thyself; let thy spirit and will, which is elsewhere employed, be reduced to thyself. Do not forget thyself, and bewilder or even lose thyself, in pursuing thou knowest not what, lest thou betray thyself; be not solicitous in finding out the faults of others, in raking the sores and probing the wounds of those who were never under thy care; but gather thy

self to thy self, shut up thy self within thy self, and search to know and understand thy self.

By the knowledge of thy self thou shalt arrive sooner to the knowledge of GOD, than by any other means; both because thou shalt find in thy self better helps, and more remarkable footsteps of the divine nature, than in whatsoever besides thou canst any way know; and because thou better understandest and knowest that which is in thy self, than in another thing. Know thy self, was the sentence engraven in letters of gold, over the porch of the temple of *Apollo*; which signified that he that would have access to that divinity, or entrance into that temple, must first know himself, and could not otherwise be admitted.

Without the knowledge of himself no man can lead a regular and pleasant life; and much less can he become truly wise, that is a stranger to himself. We may, if

we please, learn good instructions from ourselves; and if we were not dull scholars, we might be well instructed in the book of our own consciences; and would we but call to mind and consider the excess of our passions, and how far those irregularities have carried, and still do carry us, we might easily be persuaded of the deformity of them, without the reason that *Aristotle* or *Plato* alledges against them: would we but remember how often we have miscarried in our judgments and been deceived in our memories, we should learn thereby to trust them no more; should we but note how often we have held opinions, and in such sort understood things even as to engage our credit, or the satisfying ourselves and others therein, and that afterwards time has convinced us of our errors and mistakes, this would learn us not to depend upon our own knowledge, and to shake off those important arrogancies and querulous presumptions as are such capital enemies to discipline and truth.

No man can possibly amend himself before he knows himself; it is the very first step to recover health, to acknowledge one's self sick: what a misfortune must it then be, to think all things go well with us, to conclude we are in safety, to live in content with ourselves to such a degree as to corroborate and redouble our misery? *Nemo in se tentat descendere*: 'No man endeavours to descend directly into himself, says the learned Dr Charon; whereby, he further adds, it cometh to pass that we fall many times to the ground, and tumble headlong into the same fault, neither perceiving it, nor knowing what course to betake us to: we make ourselves fools at our own charges. Difficulties in every thing are not discerned, but by those that know them, and some degree of understanding is necessary even in the marking of our own ignorance: we must knock at the door, to know whether it be shut; for when men see themselves resolved and satisfied of a thing, and think

‘ they sufficiently understand it, it is a token
‘ they understand nothing at all ; for if we
‘ knew ourselves well, we would provide
‘ far better for ourselves and our affairs ;
‘ nay, we should be ashamed of ourselves
‘ and our estate, and frame ourselves to be
‘ others than we are. He that knows not
‘ his own infirmities, takes no care to
‘ amend them ; he that is ignorant of his
‘ own wants, takes as little care to provide
‘ for them ; he that feels not his own evils
‘ and miseries, adviseth not with himself
‘ for helps, nor seeks for remedy.’

Socrates was accounted one of the wisest men in the world ; and why was it ? Not because his knowledge was more complete, or his sufficiency greater than all others, but because his knowledge of himself was better than others. Let us call to mind that which truth itself spoke unto those which were full of presumption, and by way of mockery said unto him, *Are we blind also ? If ye were blind*, saith he, that is,

if ye thought yourselves blind, you *should* see; but because you think you see, therefore you are blind; and so consequently your sins remaineth. Which words, I think, import as much as if our Saviour had said, *They that are blind in their own opinions, see much better than you; and notwithstanding you pretend to see clearly, you are in truth and reality no better than stark blind.* What a miserable and calamitous thing is it for a man to make himself a beast, by forgetting himself to be a man? 'Tis not one valiant act that makes a valiant man, nor one just thing a just man. The circumstances and source of occasions alter us very much, and sometimes a man is provoked to do good by vice itself.

Some affirm, that the sentence that CHRIST wrote with his finger in the dust of the pavement of the temple, was the same that he spake at that time concerning the woman taken in adultery: *he that is innocent, let him throw the first stone.*

Others think it was this ; *Festucam in oculo cernis, trabem in tuo non vides ; Thou seest the mote in thy brother's eye, but not the beam in thine own.* Whether either of these commentators be right in their opinions, or no, doth not at all belong to my present undertaking ; for since we may learn elsewhere in the Holy Scripture, that they were the real words of our Saviour, it ought to be a check to us from prying into others faults, and sometimes condemning them without any occasion. *Thou hypocrite, first cast the beam out of thine own eye, and then thou shalt see clearly to pull the mote out of thy brother's eye.* Where we find failings in others, we are not immediately to condemn nor despise them, but rather pity and pray for them ; and instead of accusing them falsely, we should look into our own souls, and see if there is not work enough to repair the ruins that sin has made there. We should never think ourselves better than others, but see that we walk circumspectly, lest we should become worse. They that

stay at home, ought not to judge those that go to church; nor do I see any toleration why we should deem any one worse than he appears to be. We ought not to augment other's sins, to lessen our own; nor to look into their infirmities through the mist of envy, which consequently makes them bigger than they really are. 'Tis a great misfortune in sinners, that they behold their own sins afar off; and we may reasonably suppose 'tis one reason why the Almighty beholdeth them so. When an action is doubtful, and admits of a *good* and *bad construction*, the wicked will always take it in the worst sense; and whenever he meets with an ambiguous text, he is sure to make a bad comment upon it. When CHRIST conversed with *Zacheus*, though not for communion with him in his sins, but for the conversion of his soul, he was immediately cried up for a *wine-bibber, a glutton, and a friend of publicans and sinners*. *St John* came neither eating nor drinking, therefore they say, *he hath a*

devil. We find that our Saviour, and the great apostle St *John*, were equally censured by vain and wicked men; and what then need we wonder at this bantering hero's treating the religious ladies in the same manner, when, modestly speaking, his own writings will put him on the same footing with the *Scribes* and *Pharisees*, though not, perhaps, for making *long prayers*; for it doth not appear that he ever made any; yet by *trusting in his own righteousness*, and despising others? But I have no business to rake in his faults, but rather wish it were in my power to admonish him, lest the very *dogs*, who licked the sores of honest *Lazarus*, should rise up in judgment against him; not only for his rubbing and fretting those of the godly women, but for making blemishes and spots, where there doth not appear to be any in reality.

In short, I cannot conceive what religion this gentleman is of; for he seems to find fault with both the church of *Rome*, the

church of *England*, and those that dissent from it; insomuch that he spares neither clergy nor laity: but I am afraid he is like a great many other men which are too full of themselves, and out of self-conceit refuse the advice of others, and so bewray their own vice and folly. *Quintilian* speaks of some that might have been excellent scholars, if they had not thought themselves so already; and I wish it were less true, in some who might prove good Christians, did they not think themselves good enough already.

The two grand ends of religion are the honour of GOD, together with the future felicity of man; and of this religion one may write with the greatest confidence and innocency. The commonalty ought to value it as *silver*, the nobility should prize it as the *gold* of *Ophir*; and that majesty should esteem it above the *topaz* of *Ethiopia*. *David* seems to be very apprehensive of this, when he expresses himself in the fol-

lowing words: *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple, Psal. xxvii. 4.*

By which we may learn he prefers this one thing among many things; this one thing before many things; and this one thing above all things: which considered, what a great shame is it that it should be so slighted as it seems to be by the generality of men? It was the request of St Paul, that *women might learn of their husbands*; but I am afraid many of us men are in such a state of ignorance, that we have more occasion to learn of the women. What a shame is it that we should not frequent the house of God more than we do? And what will become of us, *if we neglect such means of salvation*, as is offered daily unto us? Some will say, they have other business to employ themselves in, and that their own trades is enough to take up all their thoughts: but though they may be allowed to follow

them *six days*, can they not dedicate the *seventh* to the service of their LORD? Let them consider, this is the *Sabbath*, the very day the LORD has made for himself, and which he expects they should, in a peculiar manner, set apart for his service. Has he given us *six days* for our own occasions, and reserved but *one* to himself; how then dare we deprive him thereof? or how can we refuse to serve him therein? Every day should be a resting from sin, but more particularly this day, on which he rose from the dead, that died for our sins; and therefore to continue in our sin, is to use our utmost endeavours to keep our risen Saviour in his grave still. See what the learned Dr *Patrick* says on the like occasion.

‘ *Christ* was not so much troubled to
‘ die as he is to see us live in sin. And
‘ therefore have a care what thou dost,
‘ unless thou wilt be worse than a *Jew*,
‘ and wound him more than he did who
‘ lanced his side, and be a greater and

‘ more dangerous enemy to him, than they
‘ that complotted his death. And consider,
‘ if sin be so displeating to him, that he
‘ will rather suffer any torment than it
‘ should live; how canst thou think he
‘ will bear with thee, if thou neglect
‘ serving him in his own house?’ The
devil will tell us, GOD requires no such
strictness from us, and our own corruption
will persuade us that this course will dull
our spirits too much, and make our lives
uncomfortable: but these are delusions,
which will certainly betray us into greater
mischiefs; for as there are degrees of pol-
lution, so there are degrees of sanctification.
‘ Prayer, (says the author I mentioned be-
‘ fore,) makes a Christian live holy, and a
‘ holy life makes us fit to pray fervently.
‘ And both the one and the other are not
‘ only parts of our duty, which GOD com-
‘ mands, but instruments and helps to do
‘ our duty.’ And indeed all GOD’s com-
mands have such an affinity with each
other, we can scarce perform one duty but

it leads us into the way of another. If men would but go to church every *Sunday* for one month, and after that another, and to that go out the third, who knows, but in a little time there might be more of them seen at the sacrament than appears there now, the abstaining from which makes them, I am afraid, negligent in several other duties, as the negligencies of other duties makes them abstain from the table of the LORD; for I am persuaded, was a man to do his duty in other respects, he need not be so backwards in coming to this holy table. But lest I should say too much upon this particular branch of duty, which is more properly the business of a divine, than a man of my weak understanding, I shall only offer two or three sentences in the exhortation in the communion service appointed by our church; and I shall only make choice of those which are most inviting, as being most suitable to my present purpose, in this exhortation for our encouragement. The benefit is great, if we

with a true penitent heart, and lively faith, receive that holy sacrament; for then we spiritually eat the flesh of CHRIST, and drink his blood; we dwell in CHRIST, and CHRIST in us; we are one with CHRIST and CHRIST with us. A penitent heart, and lively faith, is all that is here required; and whoever flicks at that, may as well almost abandon all acts of worship, whether in public or private.

But let us observe another inviting sentence, which is this: Repent truly for your sins past; have a lively and stedfast faith in CHRIST our Saviour; amend your lives, and be in perfect charity; and so shall you be made partakers of those holy mysteries.

But why should I pretend to draw men to this duty, when it is out of the power of the most eminent divines? Has not the author of *The Whole Duty of Man*, plainly demonstrated, not only the usefulness of the duty of communicating, but also given

instructions how to prepare ourselves for it? Has not the learned Dr *Kettlewell*, in his *Help and Exhortation to worthy Communicants*, made it appear, that the neglect of the sacrament is a damning sin? Have we not the works of Dr *Patrick*, most strenuously pressing us to this great and important duty? And not to mention the pious Bishop *Beveridge*, as well as many other learned divines, does not our Saviour himself invite us to his holy table? and tells us, *Except we eat his flesh, and drink his blood, we have no life in us. If you love me, saith he, you will keep my commandments.* And, indeed, to what purpose is it to call any one *Lord and Master*, and pay no homage to him? If our Saviour is a king, where is his honour? and if he is a Lord, where is his fear? If he is a Saviour, where are all his friends for whom he died? or what ideas are in their heads, that they forget the LORD that bought them with no less price than his own heart's blood?

T

You are my friends, says he, if you do whatsoever I command you Consider this, O vain and unthinking man ! Weigh those with many other threats and promises, and think what will be the event, if thou neglectest such an opportunity of working out thy own salvation. So manifestly evident was the love of our blessed Saviour in woman, it seems to me out of all manner of dispute ; but I desire no one to believe it upon my report.

Not to mention any more the compassion they shewed before his conviction and execution, let us see how they behaved themselves with the strongest argument, nay, even to a demonstration, in relation to his resurrection. And to put this matter out of all dispute, let us look into the 20th chapter of St *John's* gospel, and the first verse. *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.* You see

here a true emblem of female love. The desire she has to shew it, makes her rise before break of day, to go and wait at the *sepulchre* with tears in her eyes. The two angels asked her, *why she wept*; she answered, *Because they have taken away my Lord, and I know not where they have laid him.* Next, our Saviour himself saith unto her, *Woman, why weepest thou? She, not knowing him, but supposing him to be the gardener, only desired, that if he was carried thence, she might know where he was laid, that she might take him away. Jesus saith unto her, Mary! She turned herself unto him, and saith, Rabboni; which is to say, Master.* Jesus forbids her to touch him, and gives a reason for it; but commands her to go to his brethren, and let them know he was to ascend unto the Father. All which is to be seen from the 11th to the 19th verse of the twentieth chapter of St *John's* gospel.

Nothing could stop those women from

attending and searching for their LORD: they would see what was become of their Saviour, notwithstanding the earthquake, which made the keepers shake, and become as dead men, *Matth.* xxviii. 2. 34, 35. And as women were in those days, so I think, or at least, so I hope they are now. Who do we find attend his ordinances so frequently as the women? May I not venture to say, there are at least five women to a man, every LORD's day in the house of GOD? and does there want demonstrations of five more at the holy sacrament? Men, and especially gentlemen, will follow the ladies any where but where they should. They will follow them to *balls, plays, and masquerades*; but why they are so seldom at the table of the LORD, I know not. I dare say they would see as fine ladies there as at any of the other places. *But fear not,* says the angel to the Virgin Mary, *thou hast found favour of the Lord.* *Fear not,* saith the angel to Mary Magdalene, and the other Mary: *I know who you seek, Jesus that was*

crucified. And what need any one fear, while she seeks the LORD of Life, when she knows he is risen? It would be a great encouragement to piety, if there were more practisers than there really are: but for the encouragement of those that follow our Saviour, he has sent them angels over and again, to support their weakness and imbecility: and though those miracles are now ceased, yet have we not his own ministers, as well as his own word to assure us, that none can harm us, if we are followers of that which is good; and that they that love the LORD, shall lack no manner of thing that is good; and that he who gave his only begotten Son, will freely with him give us all things.

C H A P. IX.

Of her MARRIAGE.

AFTER the Almighty had created man, he consider'd it was not fit for him to be alone, and therefore he thought good to make him a *help-meet*, or a companion; and this he did not only that they might increase and multiply, and propagate their species, but also that they might be helpful to each other, and solace themselves with each in their most solitary retirements: from which we may learn, that marriage had its original from divine institution; and notwithstanding the great fall they had not long after, yet does not the institution remain as sacred as ever? It cannot be denied but by them we are all original sinners; neither does it seem improbable that we are also sufferers: but all this disannuls not the

holy institution. It does not appear that the curse was upon the matrimony, but the offenders, who brought it upon themselves thro' their own disobedience. The price of a virtuous woman, we know, *is above rubies*; and if we will believe the wisdom of *Solomon*, he tells us, *who so findeth a wife, findeth a good thing, and obtaineth favour of the Lord*, Prov. xviii. 22. *Marriage is honourable in all, and the bed undefiled*, Heb. viii. 4. The apostle here declares, that it is honourable, and we need not doubt its being less happy. *St Paul* tells us in another place, *that he that marries does well*; but then he adds, *he that marrieth not, does better*. How any one can do better than well in this world, it is beyond my finite comprehension; but who so marrieth, must marry *for better or worse*; and as it is very possible they may do well, so 'tis very probable some who marry not, instead of doing better, do much worse. Not that I pretend to confute the great apostle, when he says, *they that marry not, do*

better : for doubtless there are some who for very good reasons never marry, and do better by abstaining from it ; but then there are others who do much worse. For, as he himself says, *it is better to marry than burn* ; and I may add, better to marry than commit adultery with our neighbour's wife ; and better to marry than to go about and to delude poor innocent girls, as too many young gentlemen do.

These truths, I think, are manifestly evident, and seem to be as plain as *revelation* can make them, or finite *reason* can comprehend. I shall not pretend to comment upon what the great apostle saith in relation to the clergy on this account ; and however the church of *Rome* and ours differ about it, I shall not trouble my reader with it. Let it suffice, that we were brought forth to live in human society ;
' And, as the learned Mr *Dykes* observes,
' not alone, nor solitarily ; not promiscuously,
' ly, like brute beasts, male and female ; but

' far above their perfection, in lawful wed-
 ' lock ; which is the seminary and perfec-
 ' tion of all other societies in the commu-
 ' nion of life between man and woman.
 ' GOD himself was the author of marriage,
 ' and his glory ought to be the great end
 ' of it, for our own good, welfare, and ad-
 ' vantage. Thus he peopled the world by
 ' his wisdom and power, and every crea-
 ' ture that hath a mouth or tongue, ought
 ' to praise his great Creator for it. Let
 ' every thing that hath breath, praise the
 ' Lord. We rationals, above all others,
 ' are bound to praise him, for his infinite
 ' goodness and mercy ; and more especially
 ' for his instituting and ordaining marriage.'

But, after all this, we find a great ma-
 ny so far from being thankful for it, that
 they are become enemies to it ; nay, so pro-
 fligate are some of our marriage-haters,
 that they endeavour, notwithstanding the
 Almighty's ordaining it for a blessing, to
 prove it a curse. Of this opinion were ma-

ny of the ancient philosophers. Thus argues *Metellus*, he should lose his liberty by marrying; and concludes, rather to be his own master, than his wife's man: as if he had not philosophy enough to be lord of himself, tho' his wife proved never so perverse. *Pythagoras* being invited to the marriage of a friend, desired to be excused, because he was not willing to go to such a feast, or such a funeral: as if to marry a wife was to marry a coffin, or to put on our grave-cloaths before we are dead. *Secundus* tells us, a wife is the contrary of her husband. But all these proceed from not knowing the mystical union of marriage.

These, and several others of the like nature, were the whimsical opinions and crotchets of some of the ancient philosophers; who were batchelors, perhaps, only because no women would be married to them for their moroseness. But we have a loose sort of gentry among us, in our own age, who live upon the common; and either they can

get no virtuous women to marry them, for their wildness and extravagancies, as well as debauchery ; or they are afraid of an imaginary care, confinement, cuckoldom, or such like ; the last of which I least wonder at, when they consider their own guilt. These loose and dissolute livers call marriage a bed of roses among thorns ; and, lest they should prick their fingers, they will have no hand in it. They have strange ideas of the most tempestuous storms of hail, but never consider the soft breezes of a sweet and salubrious rain. And indeed, these libertines, who spend their time with loose and incontinent women, have some reason to dread a marriage-state, not only from the behaviour of those women they converse with, but from their own also ; for a guilty conscience generally condemns others, as well as accuses itself. Besides, those women who live upon such men, endeavour to persuade them, that all their sex are guilty of the same as themselves, only they carry it on in a more private manner ; and to corroborate their

assertion, 'tis possible they find some instances which prove it by a demonstration ; on which account they bring their *cullies* to think as they do. But this, I presume, is a very mistaken notion ; and were those gentlemen to frequent the conversation of virtuous ladies, they would find it as hard to believe or imagine there were any such notorious *female wretches* as the company they have made choice of daily convinces them there are.

To give a narrative of loose women, would not at all be suitable to my undertaking, my intent being rather to celebrate the praises of the virtuous ; and, as I hope the generality of my readers will be such, I have endeavour'd to adapt this treatise most to their virtuous inclinations.

But to be more particular in relation to the marriage-haters : they dread the thoughts of a wife, because they have a proverbial saying, *that women and ships, tha*

never so well rigg'd, still want something : but they little consider how they deceive themselves in this point ; and if they will suppose a ship in the sense it ought to be taken, or as it is in a better proverb than that saying of theirs, they will find it quite contrary to what they represent it. Look into the 31st chapter and 14th verse of the *Proverbs of Solomon*, and you will find her compared to a *merchant ship*, and that *she brings her food from afar*. And I believe there are few merchants grudge their ships rigging ; or if they do, they ill deserve them ; and the like may be said of those that grudge their wives cloathing. Several other excuses are made by those who are averse to this honourable conjugal state of life : some are afraid of scolding ; some of thier pride and arrogancy ; some, with just reason, of their jealousy ; and others, of their discontentedness. Some, I say, are, or at least pretend to be afraid of these, and the like disasters falling upon them ; but they are only vain chimeras of their own

making; and such as none but the unmarried, imperfect men, which are but half themselves, for want of a *help-meet*, could ever had an idea of. And those that refrain marriage upon such accounts, generally fall into a way more destructive in its community. But to make their own cause as clear as they can, they pick out all the calumnious expressions against the fair sex that Authors will afford them.

Thus they present you with *Ahab's* being betrayed by *Jezabel*; of *Samson* by *Delilah*; of *Solomon* by concubines, &c. which would be too troublesome to relate here, as not being at all to my present purpose, since they are only the reports of masculine heroes, and ungovernable libertines, and merely *romance* and *envy*: for *particulars* will never *prove universal truths*; nor will any one attempt it, who knows true *logic*. Besides, they have neither a true *notion* of marriage, nor have they ever met with the virtuous ladies I now speak for;

nor such an one as is set forth in the *book of Proverbs*, whose character and conversation I want ability to pursue with deserved encomiums. What occasion is there for a man's lodging those ill opinions above-mention'd, when he is married to a *woman* quite contrary to such as those whom these heroes have been observing? Need any man be jealous of a *woman* that is chaste? need any one be afraid of scolding, that hath a discreet and peaceable *wife*? need any one - fear an excessive expence, whose *wife* is endow'd with frugality? may not any man put an intire confidence in such a faithful and virtuous *wife*? in such a valuable, indearing *spouse*? need he be debarr'd from either his lawful pleasures and diversions abroad, much less to attend his public business of greater concern, when he is confident all things will be regulated and improved to his advantage at home; where there is no room for either solitude, diffidence, or distrust of her diligence and faithfulness; nor any cause of lying under

temptations either of relieving his necessities, supplying his wants, or falsely to enrich his own estate. There's no need to question the integrity of so virtuous a woman.

‘ And, as a celebrated author says on this
‘ occasion, she cannot in conscience falsify
‘ her marriage-vow, nor play fast and loose
‘ with that solemn and sacred obligation.
‘ Never fear, she will never despoil you of
‘ your goods of fortune, wrong your nup-
‘ tial bed, nor lessen your character. She
‘ knows no robbery, but that innocent one
‘ of stealing into your affections, and ma-
‘ king you the felon of her own heart.’

Now, what fidelity, justice, sincere love and comfort, may not a man expect from the fruition of such a virtuous woman as I am now representing? here is no room for jealousy; no occasion to doubt of her insincerity; no want of succour or subsistence with this unparallel'd lady. In one word, she will make you as happy as your heart can wish in this world; and not only

so, but, in a great measure, intitle you to an eternal happiness and fruition of blessings in the world to come.

What has been observed on this account, might, one would think, be sufficient to confute all the objections of our modern marriage-haters, which they borrow from some morose and melancholly notions of the unsociable Ancients. Among many of their ridiculous objections, I shall only trouble my fair and courteous reader with two, which are as false and ridiculous as any of the rest: *Hesiod* says, *he that trusts a woman, is as safe as he that hangs by the leaves of a tree in Autumn, when they begin to fall.* And there is another story, no less foolish, tho' more prophane; and that is, of a stupid fellow, who hearing the scripture *burlesqued*, that *whosoever would be saved, must bear his cross*, ran to his wife, took her up, and laid her across his shoulders. These, and a great many more, were the conceits of those *buffoons*, that knew nothing of the

felicities of matrimony ; or else such as repented their injuries, or repented their misfortunes in their marriages. *Plutarch, Plato, Socrates, Aristotle, and Seneca*, were all married, if we believe history, and made as excellent use of their marriages as their morals ; which redounded very much to the everlasting praise of their philosophy.

‘ Marriage, saith the learned Mr *Dykes*,
 ‘ was first consecrated in heaven, solemnized in paradise, and consummated in innocency. Can any thing be fuller of holiness, or happiness ; of equity, or justice ; of good conversation, or society ; of love, content, or consolation ? can any state of life be less solitary, or less unpleasant ?’
 God himself plainly declared, *it was not good for man to be alone*. Does not the holy spirit of God dignify marriage by the mouth of his prophet, with no less than the similitude and representation of his sacred unity with his church ? was not the wedding feast honour’d with the first miracle

our blessed Saviour wrought in the world? what more then can be said, to shew how great is the dignity and pre-eminence, as well as the prerogative of lawful marriage?

Can there be any comfort or consolation like that of a second self, in humane Society? must not the enjoyment be great, to have a faithful partner, and true friend, either in poverty, or a flourishing condition? If thou art rich, a virtuous wife will increase thy store; if poor, she will enrich thee; if thou art sick, she will be thy nurse; if hungry, she will do her endeavour to nourish thee; if persecuted, she will comfort thee in thy confinement: thou wilt have a sweet companion of her; if thou art melancholy, she will divert thee, and afford thee sufficient satisfaction when solitary. Doth thy *business cause thee to go abroad?* thou art sure thou hast a faithful housekeeper at home. It would be endless to recount all the benefits of an advantageous marriage. Doth

not a man increase his friends by it? are not enemies reconciled by it? and doth not injured kings, sometimes, recover their rights by it, as well as peace procur'd between great emperors, monarchs, and sovereign princes? these, and many more, are the vast advantages of marriage. Nor can any language express the benefits that accrue to a happy conjugal state. It is very probable a man may find a virtuous wife; but 'tis hardly possible to give her due praise: and of all difficulties this is the greatest.

I have consider'd her in every circumstance of life; and nothing is now wanting, but to render her praise for the wonderful productions of her understanding, the curious operations of her hands, and the practice of her well-spent life. It would lessen her character for me to pretend to extol a lady's virtue to the full value of her merits; and my feeble eloquence is altogether insufficient to give her a thousandth part of her praise. What then is to be done in

this case? why, let every one praise her according to his ability; and let *poets, orators, and historians*, men of all arts and sciences, of all ranks and degrees, from the *court to the plow tail*, become her encomiasts. And though we could raise as many *Popes* and *Drydens*, as there are drops of water in the sea, and as many *Henleys* as there are sands upon the shore; and all these, and ten times more, should not cease to advance her praises, yet they would be still less than her almost divine virtue merits; and would only be magnifying her superlative character into a diminution of it. *Prophecy* and *inspiration* can only reach the height of this transcendently glorious topic; and all that I, or any man else can say, will only be, as I just now observed, falling infinitely short of what she deserves.

But notwithstanding all, or most of men should be either silent in her praise, or industrious in their satires against her, yet her

own works will still praise her, and not only pronounce her inestimable endowments, but also condemn the ingratitude of those who ought to adore her. They will promote her private interest, and public reputation. They will set forth her growing fame in this world, far beyond any other proclamations: nay, which is more still, they will publish her *good name* at the very gates of glory.

Many good observations may be drawn from the singular acts of a *woman*: it was the compassion of *women* that preserved the lives of many a male child, commanded to be slain by *Pharaoh King of Egypt*. It was through the tender compassion of his own daughter, that *Moses* escaped being drowned: It was the charity of the poor widow in the Gospel, that occasioned her to give the last farthing to the treasury. It was a good act, if we will believe our blessed Saviour, when the woman anointed his feet. I never heard of a woman that

conspired to take away the life of our blessed Saviour. *Pilate's* wife took all imaginable care, as far as lay in her power, to save it. Several women followed the Lamb of God to the place of execution, with sorrowful weeping; but who ever read of any that lifted up their heel against him? CHRIST's first inconceivable descent was into the womb of the blessed virgin, and he still loves to dwell with pure and virgin hearts: *Fear not*, saith the angel *Gabriel* to the Virgin Mary, *thou art highly favoured of the Lord*. A learned author observes, God may be praised for *Mary*, who made her the instrument of the coming of CHRIST into the world. And the church of *Rome* is so far from forgetting her, that I think they commit *idolatry* by giving her the name of *Mediatrix*, *Salvatrix*, *She Saviour*, *Queen of Heaven*, *Queen of Mercy*, *The only Hope of the Miserable*; with several other idolatrous expressions, or names, which I would not be thought to encourage my readers to ascribe unto her. But

however, the Spirit did, as it were, cast a cloud over her, which may give a check to mortals from making too curious an inquiry into the mystery of the incarnation.

Who ever read of a woman that denied the God that made her? Was not the *women's* faith and love plainly demonstrated, by their attendance at our Saviour's sepulchre before it was day, with tears in their eyes? I think, if we look into the last chapter of *St Mark*, and compare it with the 28th of *St Matthew*, and the 18th of *St John*, we may find reason to believe those *women's* faith was preferable to the very *apostles* themselves. But I will not pretend to define those mysteries of the gospel, but rather leave it to the divines' better judgment. But be that as it will, great was their obedience, and without doubt, great will be their reward. *Fear not*, saith the angel to *Mary Magdalene*, *I know thou seekest Jesus, but he is risen*. Nor no woman need fear all the satyrical, erroneous, or di-

abolical tongues, if they are able to drink of the cup that our Saviour has drank of. And they may take it upon GOD's own word, none shall harm them if they are followers of that which is good.

The *Greek* poets, as the learned Mr *Dykes* observes, have been very copious in their allegories concerning *vicious women*, and I think too satyrical, when they compare them to such odious creatures as would be unfit to name in this place. But then, as my author again observes, they fancied another sort of women, and could not forbear
' commending the virtuous ladies; de-
' claring he was happy that married a *wife*,
' like a *bee*, whom they most excellently
' described with the most amiable charac-
' ters, for her beauty, sweetness, labour,
' modesty, and divine grace.'

And it farther appears, by the author's recommending us to the 2d chapter and 15th verse of St *Paul's* epistle to *Timothy*,

that she was in a way of salvation by the apostle's own words; that is, ‘ *She should*
‘ *be saved in child-bearing, if she continued*
‘ *in faith and charity, and holiness, with*
‘ *sobriety* : for by faith she acknowledges
‘ the true eternal GOD, both in trinity and
‘ unity; glories in her Creator, confides in
‘ her Redeemer, and rejoices in her Com-
‘ forter : that is, firmly believes in the
‘ *Old and New Testament*, and accordingly
‘ practises all the duties of *morality* and
‘ *religion*. From hence arises her divine
‘ love of GOD, the Father, Son, and Holy
‘ Ghost, essentially one and the same, my-
‘ steriously, and signalized only in time,
‘ or rather personalized by those distinct
‘ offices of Creation, Redemption, and
‘ Sanctification of the world, which seem
‘ to unvail the mystery a little; for our better
‘ belief and understanding, or edification.
‘ But, in short, she entirely acquiesces in such
‘ incomprehensible *arcana's* of Heaven;
‘ without any farther designing enquiries,
‘ diminishing curiosities, or destructive

'*modus*'s of human invention.' Hence proceeds her admirable *chastity*. Hence she derives her great and most remarkable *prudence, temperance, and sobriety*. Hence flow, as from an original fountain of love, her great *kindness* to her *husband*, her profound *charity* to her *neighbours*, as well as her faithful *justice* to the *whole world*.

This is the true description of a *perfect woman of probity, a wife of celebrated virtue, a lady of consummate love, worthy of a diadem, worthy of a king, of a Solomon in wedlock in all his glory: nay, and which is still more, she is worthy of glory far more transcendent than this world can bestow on her, namely, of the everlasting glory in the world to come*. Who then can forbear chanting forth her praise, though ever so unequal or insufficient for her merit. Let all *rational*s praise her; and let all *irrational*s become *rational*s for her sake.

But why should I pretend to say more?

'Tis impossible to say the thousandth part of what she deserves; and her superlative character is so far from being praised according to its desert, that it is rather diminished thereby, as I observed before. And therefore let this be the conclusion of all terrestrial things: and let her reciprocal virtue she has hitherto practised, according to the sacred rules of *Wisdom*, bring her at last to a happy eternity of joy; where her peace shall be unalterable, her happiness shall be inexpressible, and her praises shall be set forth to their full perfection, with divine acclamations of joy for evermore.

*To the ample and diffuse description of a
Virtuous Woman contained in the fore-
going sheets, the present Editor has added
the following concise and spirited Cha-
racter of a Worthy Female, extracted
from an excellent little work, entitled,
The Oeconomy of Human Life.*

GIVE ear, fair daughter of love, to
the instructions of prudence, and let
the precepts of truth sink deep in thy
heart: so shall the charms of thy mind
add lustre to the elegance of thy form; and
thy beauty, like the rose it resembleth,
shall retain its sweetness when its bloom is
withered.

In the spring of thy youth, in the morn-
ing of thy days, when the eyes of men
gaze on thee with delight, and nature
whispereth in thine ear the meaning of
their looks; ah! hear with caution their
seducing words, guard well thy heart, nor
listen to their soft persuasions.

Remember thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to sooth him with thy tendernefs, and recompence his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music, the sweetness of honey floweth from her lips.

Decency is in all her words, in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh prudence, and virtue attendeth at her right-hand.

Her eye speaketh softness and love ; but discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb in her presence ; the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue ; if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife; happy the child that shall call her mother.

She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed.

She ariseth in the morning, she considers her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight, to that alone she applieth her study; and elegance with frugality is seen in her mansions.

The prudence of her management is an honour to her husband, and he heareth her praise with a secret delight.

She informeth the minds of her children with wisdom, she fashioneth their manners from the example of her own goodness.

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The word of her mouth is the law of their youth, the motion of her eyes commandeth their obedience.

She speaketh, and her servants fly; she pointeth, and the thing is done: for the law of love is in their hearts, and her kindness addeth wings to their feet.

In prosperity she is not puffed up, in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments: he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

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